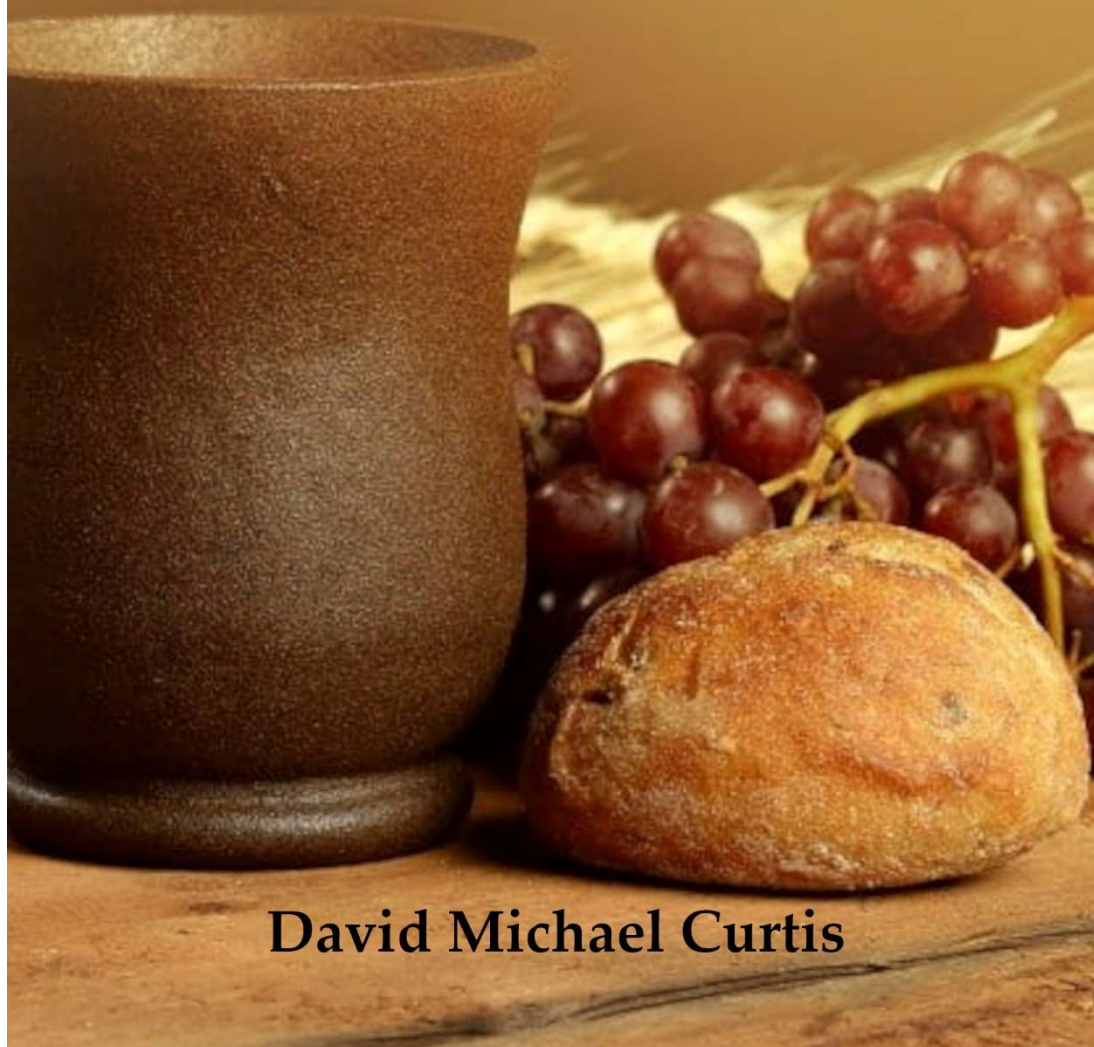


The Lord's Supper, the Weekly Communion



David Michael Curtis

Lord's Supper, Communion, Feasts of Charity



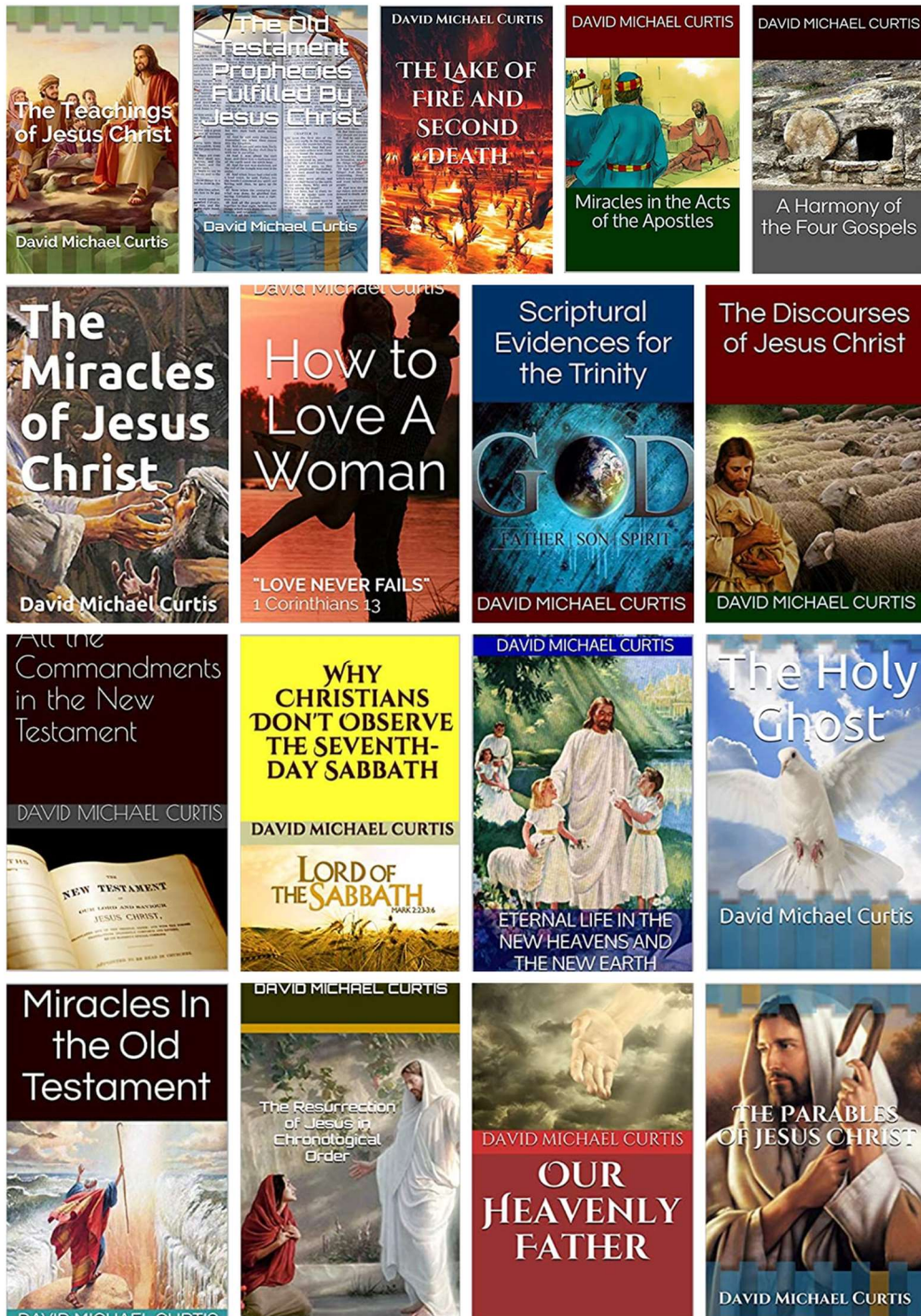
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***About the Author,
David Michael Curtis (1974-Present)***



I am a sinner saved by God's grace. I have been baptized, and I confess that Jesus Christ is the Son of God. I trust in Jesus Christ for the forgiveness of my sins and the gift of eternal life.

I was born in Roseburg, Oregon. I became a Christian at age 19 in 1993. Over the next seven years, I wore out the bindings of eleven KJV Bibles. Using my own money, I conducted my first evangelistic crusade in 1999. I taught the Bible on the radio five days a week on K.O.R.E. Springfield, OR (2000-2002). I sold KJV Bibles and children's character-building books door to door in Washington, Oregon, California, Texas, Kansas, Georgia, Tennessee, and New York (1999-2007).

I was a volunteer chaplain for a maximum-security prison in Northern California (2005-2007). Since 2001, I have owned/managed 75+ Christian websites. From 2008 to 2010, I was the General Manager for Harvestime Books (an international Christian publishing house). I have also served the church as an elder, a new believer's class teacher, and a vacation Bible school teacher.

A Helpful Illustration Describing this Topical Bible Study eBook

The tallest trees in the world are the Redwoods in Northern California. The Redwoods share a single network of roots; this root system connects **all** the Redwoods trees. This means the Redwoods Forest is also the largest single living organism in the world.

Imagine that each doctrine of the Bible is a giant Redwood tree supported by 30-40 roots (Bible verses). Examine the neighboring doctrines that share a root system (Bible verses) with that doctrine. Understand that under its surface, all the doctrines are connected by one massive root system within the Bible. My books *show how the various doctrines interconnect and share the same roots, supporting and depending on each other.*

My books use the Bible as its own interpreter, providing all the verses on whichever doctrine is being studied, topically arranged, without commentary. Christ is the only Teacher you need. He promised that you would know the truth, and the truth would set you free.

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Introduction

The document "Breaking Bread from House to House.pdf" by David Michael Curtis discusses the importance of "breaking bread" in Christian worship. It argues that the central focus of worship should be a meal, a "love feast," which serves as a reminder of Christ's sacrifice on the cross.

Here are the key points from the document:

- **Sacrifice is central:** In both the Old and New Testaments, sacrifice is the center of worship. In the New Testament, "breaking bread" replaces the Passover sacrifice.
- **"Breaking bread" is a meal:** It's not just a ritualistic morsel but a full meal where people eat and drink until they are full, remembering Christ's sacrifice.
- **Critique of modern church practices:** The document criticizes modern churches for replacing this meal with a small ritual, which it compares to Judas receiving a "sop." It argues that this misses the whole point of assembling.
- **Early church practice:** The document states that early Christians gathered in homes, shared a meal, read scripture, and supported each other.
- **Call to action:** It encourages readers to start "breaking bread" in their homes, regardless of church practices, and to remember Christ's sacrifice daily.
- **Connection to the Cross:** The act of breaking bread is a reminder of how Christ's body was broken, and drinking from the cup reminds them of his blood being poured out.
- **Emphasis on daily practice:** The document advocates for "breaking bread" daily, not just occasionally.
- **Additional document:** The document mentions an attached document called "The Suffering. The Trial the Cross-KJV—(Refreshed)," which is a chronological account of Christ's death.

This Is My Body Which Is Given for You: This Do in Remembrance of Me—Part 1

By David Michael Curtis

The document "This Is My Body, This Do in Remembrance of Me—Part 1" by David Michael Curtis discusses the meaning of the phrase "This is my body" spoken by Jesus during the Last Supper.

Here's a summary of the key points:

- The document emphasizes the Passover context of Jesus's words in Luke 22:19, stating that the Last Supper was a commemorative feast, not the original Passover event.
- It argues that Jesus's sacrifice was a one-time event on April 1, 33 AD, and not a repeated sacrifice as believed in the Roman Catholic Mass.
- The document criticizes the Roman Catholic Mass, particularly the belief that the bread is transformed into the actual flesh of Christ and that the Mass is a repeated sacrifice. It also points out the practice of only the priest drinking from the cup during Mass, comparing it to Judas Iscariot's receiving only a morsel of bread at the Last Supper.
- It contrasts the Mass with what it describes as the "true Lord's Supper," where the eleven disciples shared bread and wine as a full meal.
- The document interprets John 6's "eating his flesh" not as literal consumption of bread, but as believing in Jesus Christ.
- It uses the examples of manna in the wilderness and the miraculous bread Jesus multiplied to show that consuming bread does not guarantee eternal life.
- The document emphasizes that salvation is achieved through faith in Jesus Christ's sacrifice, rather than through rituals or the consumption of bread and wine.
- It addresses the disagreement between Martin Luther and Zwingli regarding the Lord's Supper, siding with Zwingli's view that it is a memorial.
- The document critiques the concept of purgatory in Catholic doctrine, asserting that Jesus's blood cleanses us from all sin.
- It clarifies that "This is my body" is a symbolic statement meant to remind us of Jesus's sacrifice on the cross.

Dear Friends,

Luke 22:19 and the Passover Context

Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**

Jesus spoke these words while he was eating the Passover with his disciples. Understanding the context of Passover helps clarify a very controversial topic within Christianity: Is grace imparted through the bread? Is grace imparted through both the bread and wine? Or are we to only have bread?

The Original Passover and Subsequent Memorials

The original Passover only happened once, as we can read in Exodus 12. Every subsequent Passover has been a memorial feast of that first Passover. The year Jesus died for our sins, there was no danger of the firstborn being slain if they did not apply blood over their doorposts; that was only relevant during the first Passover. This is why every Passover since has not involved the application of blood on doorposts but rather serves as a remembrance of that event.

When Jesus and his disciples celebrated Passover, it was an annual commemorative feast. It was not the actual Passover that Moses and the Hebrews observed in Exodus 12, but rather a commemoration of it. Jesus said, "**This is my body, which is given for you; this do in remembrance of me.**"

Jesus's One-Time Sacrifice vs. Repeated Sacrifice in the Mass

The Book of Hebrews repeatedly establishes that Jesus's sacrifice on the cross occurred once; He is not sacrificed over and over again every time we eat bread. Instead, we are remembering His one-time sacrifice on April 1, 33 AD. It is crucial to understand that Jesus was sacrificed only once because millions of people come to the Roman Catholic Church to partake in the Mass, which teaches that the bread is the actual flesh of Jesus. They believe that by eating the bread, they are performing the actual sacrifice of Jesus Christ repeatedly.

The Significance and Sufficiency of the Mass in Roman Catholicism

Consider how many tens of thousands of priests recite certain words, teaching the belief that the bread is transformed into the flesh of Christ. How often is this done each day? Some Roman Catholic priests perform this Mass repeatedly. The significance of the Mass must be diluted because, in Roman Catholicism, even 4,000 Masses performed throughout a lifetime are insufficient to purge all sins.

In Roman Catholicism, if you are wealthy, your family can pay for as many Masses as they wish. However, even all those Masses, combined with the ones performed throughout your lifetime, are still insufficient to wash away all your sins and grant you immediate entrance into heaven.

The Practice of Communion in the Mass and the Last Supper

During Mass, when you partake, you receive the bread—a small wafer stamped with "IHS." The priest places this wafer on your tongue while only the priest drinks from the cup. This practice reflects the events of the Last Supper and what happened to Judas Iscariot, the man who betrayed Jesus Christ.

John 13:26-27 Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it.** And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**

At the Last Supper, Jesus took a piece of bread and only gave Judas a small portion, representing a morsel. He dipped the sop into the dish and placed it on Judas's tongue, telling him, "Do quickly what you are about to do." The sop refers to a small piece of bread. Immediately after this, Judas went to the Jewish authorities to accept thirty pieces of silver in exchange for betraying Christ. It's important to note that Judas did not drink from the cup; he only received the morsel that Jesus placed on his tongue. Similarly, Roman Catholics do not drink from the cup but only receive a wafer that the priest places on their tongue.

John 13:30 He then having received the sop went immediately out: and it was night.

The True Lord's Supper and the Nature of the Bread

Each time a Roman Catholic participates in the Mass, they reenact the scene involving Judas Iscariot. After Judas left, the true Lord's Supper began. The eleven disciples who remained were not given just a morsel; they broke bread together and drank from the cup, experiencing a full meal. This was not merely a ritual.

Furthermore, the bread they consumed was not literally the flesh of Christ, as Jesus was physically present among them and had not yet died. He would die the following day at three o'clock. The meal took place the night before. If that bread had been an actual sacrifice of Christ's flesh, then Jesus would not have needed to die the next day. They could have simply eaten the bread and drunk the wine, claiming it sufficed as an atonement for their sins. However, that is not what happened.

The Necessity of Christ's Sacrifice on the Cross

After the Last Supper, Christ went to Gethsemane, where he was betrayed. He underwent trial after trial, was beaten, scourged, crucified, and died for our sins on the cross. His flesh and blood were necessary as a redemption price to pay for our sins. The bread and the wine at the Lord's Supper were not sufficient to atone for our sins. Only Jesus's flesh and blood, given on the cross, provided that atonement. The bread and wine offered at the Last Supper served as a memorial for what Christ was about to do the next day.

John 6 and the Meaning of "Eating His Flesh"

I want to draw your attention to John 6, which is highly relevant to this discussion. In this chapter, we are told that we must eat the flesh of Christ; otherwise, we will perish. However, upon careful study, we see that "eating his flesh" does not refer to consuming bread. Instead, it means to believe in Jesus Christ. When we believe in Him, we are metaphorically eating His flesh, which is equivalent to consuming the bread of life. Jesus is the bread of life.

The Miracle of the Bread and the Sea of Galilee

Let me explain what is happening in this chapter. This is one of the two instances where Jesus miraculously fed thousands of people. In this story, Jesus travels to the other side of the Sea of Galilee. Those who had eaten the miraculous bread were unaware that he had departed and journeyed across the sea. Thousands who consumed this miraculous bread began searching for Jesus and eventually found him on the other side of the Sea of Galilee. This is the setting in which the conversation in John 6 takes place.

Manna in the Wilderness vs. the Bread of Life

John 6:48-51 I am that bread of life. **Your fathers did eat manna in the wilderness, and are dead.** This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and **the bread that I will give is my flesh, which I will give for the life of the world.**

Jesus mentions that during the Hebrews' 40 years in the wilderness, they ate manna, and yet they died, the manna did not give them eternal life. Here is the first example: the Hebrews received miraculous bread, known as manna, every day except on the Sabbath. This bread came down from heaven and sustained them for 40 years. Jesus points out that all of those who ate that bread are now dead. It did not grant them eternal life; it merely sustained their physical bodies. It nourished their flesh and blood, but it did not offer eternal salvation.

John 6:47-48 Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.

Next, Jesus contrasts the act of eating bread with believing in Him, stating that He is the Bread of Life. He explains that believing in him is akin to eating his flesh. Throughout this chapter, Jesus gives two examples of consuming actual bread as insufficient. He asserts that neither the bread eaten in the wilderness nor the miraculous bread he multiplied imparts eternal life. Those who ate this bread will die, but those who believe in him will be considered as eating the bread of life, resulting in eternal life.

Unbelief Despite Miraculous Bread

John 6:60-66 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, **Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not.** For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, **Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.** From that *time* many of his disciples went back, and walked no more with him.

The thousands who participated in the miracle of the multiplied bread and fish found Jesus's teaching to be difficult to accept. According to John 6, many of them turned away and no longer followed him. They had consumed miraculous bread yet did not believe in Jesus. We are taught that if we believe in Jesus, we will not perish but have everlasting life. If we do not believe, we are already condemned.

Two Examples of Miraculous Bread and Their Significance

In summary, we have two examples of people consuming miraculous bread: first, in the wilderness during the time of Moses, and second, through Jesus and the Twelve Apostles. Jesus commanded the thousands to sit in groups of fifty. He took the bread and gave it to the disciples, who then distributed it among the groups. If eating bread could save anyone, it would have been at that moment in the presence of Jesus and his apostles.

The Sacredness of Jesus's Meal and the Necessity of Belief

I would argue that this meal was more sacred than anything you might experience at a Roman Catholic Church, regardless of how many priests are officiating. Jesus Himself and the twelve apostles distributed this meal, yet it did not result in eternal life for those who refused to follow Him, as they did not believe in Him afterward.

It is important to note that "eating his flesh" is a symbolic expression of believing in Jesus Christ. We cannot attain salvation through literal bread; it comes only through believing in Jesus Christ, who offered his flesh and blood as atonement for our sins on the cross. His death was a unique event that cannot be re-enacted. Consuming bread and wine cannot atone for our sins; only Christ's actual flesh and blood, given on the cross, can save us.

The Clear Message of John 6

I want to make the message from John 6 very clear: You can eat miraculous bread, just as the Hebrews did for 40 years, yet that does not guarantee eternal life.

The Case of Judas and the Morsel of Bread

You could have been in Israel, eating miracle bread distributed by the hand of Jesus himself and the twelve apostles, and still not have eternal life. This means that you can eat a small wafer placed on your tongue, distributed by a priest

repeatedly, and still not attain eternal life. Jesus placed a morsel on the tongue of Judas Iscariot, who then betrayed Him. Jesus said it would have been better for Judas if he had never been born, indicating that he would be punished for his betrayal. Judas does not have eternal life despite having received that morsel directly from Jesus.

The Central Issue: Belief in Jesus

This message is repeated throughout Scripture and is beyond debate. Eating miracle bread, even when it is given directly by Jesus, does not grant eternal life. What does it mean to be given eternal life by believing in Jesus Christ? If you believe in Him, you will not perish but will receive the gift of eternal life. Conversely, if you do not believe, you will perish and be condemned. The issue that divides everyone is whether they believe in Jesus or do not believe in Him.

A Clarification for Roman Catholics

I want any Roman Catholics reading this to understand the issue very clearly. It is the real flesh and real blood of Jesus that was given on the cross once and for all that saves us. Roman Catholics emphasize the real flesh and blood of Jesus, but they apply it to bread and wine. I am referring to the actual flesh and blood of Jesus that was beaten, scorched, crucified, and shed at Calvary. The only thing that can cleanse our sins is the blood of Jesus Christ. There is no substitute, and we must have faith or belief in Jesus to partake of this bread of life.

The Cleansing Power of Jesus's Blood and Baptism

The gospel tells us that the blood of Jesus cleanses us from all sin. When we are baptized in the name of the Father, the Son, and the Holy Spirit, our sins are forgiven and washed away. We are justified, sanctified, and cleansed in the name of Jesus and by the power of the Holy Spirit through the act of water baptism. When we are submerged underwater in the name of Christ, we are united with His death on the cross.

The Memorial Nature of Passover and the Lord's Supper

The bread and wine at the Passover were a memorial feast that occurred year after year. The only lamb that saved the firstborn was the lamb that was slain during the first Passover, on the last night that the Hebrews were in Egypt. Every Passover since that event has served as a memorial feast. The lambs slain each year at Passover did not save the firstborn; only the lamb slain at the original Passover saved them.

The Uniqueness of Christ's Sacrifice and the Meaning of "This is My Body"

The only flesh and blood that can save us is the real flesh and blood of Jesus, given at Calvary on April 1st, 33 AD. Every memorial feast since, every time we eat bread or drink wine, is meant to remind us of Jesus's flesh and blood when He said, "This is my body." This statement was not literal; it was a token to remind us of His body that was beaten, tortured, and crucified on the cross.

The Disagreement Between Luther and Zwingli

Martin Luther and Zwingli had a famous dispute regarding this issue. Zwingli correctly identified that the Lord's Supper was a memorial of a one-time event that cannot be repeated. Martin Luther, on the other hand, repeatedly quoted, "This is my body," and continued to believe that the bread was literally the flesh of Christ. This disagreement led to a split in Christianity between those who believe it is a memorial and those who believe it is a token from which we receive God's grace through bread and wine.

The Errors of Luther Regarding the Lord's Supper and Baptism

Although Martin Luther correctly understood justification and identified the papacy as the Antichrist, he was mistaken regarding the Lord's Supper and the practice of baptism. We are not to follow his teachings on these subjects; rather, we are to follow Christ. Concerning issues like the Lord's Supper and baptism, Luther erred. The Lord's Supper does not impart grace; we are saved through the one sacrifice Jesus made on the cross. Jesus does not share His glory with bread or inanimate objects. If something we can produce with our hands could save us, then Jesus's death would not have been necessary.

The Insufficiency of the Mass and the Concept of Purgatory

Let us take a moment to reflect on the daily sacrifices of the Roman Catholic Masses. There are Catholics who have participated in the Mass over 4,000 times throughout their lives and wealthy families who pay for thousands of Masses after their loved ones die. Despite all these Masses combined, they do not wash away all their sins. According to Catholic doctrine, they must proceed to purgatory to purify their sins. This concept introduces a different gospel from the one of Jesus Christ.

The True Gospel and the Cleansing Power of Christ's Blood

The true Gospel of Jesus Christ teaches that His blood cleanses us from all sin. When we die, there is no sin left for us to purge; His blood has taken care of it all. The bread and wine consumed during Mass do not wash away our sins; rather, it is the blood of Jesus that does. Jesus offered Himself on the cross once and for all; we cannot reenact this sacrifice that occurred on April 1, 33 AD, but we can memorialize it and remember it. This is how the gospel is spread—by sharing the story of the rugged cross, recounting how Jesus died for our sins and was resurrected as predicted in Scripture.

Salvation Through Faith, Not Ritual

All we can do is hear this story; we cannot reenact it. Nothing we do with our hands can save us; we are saved by faith. Martin Luther was correct when he stated that we are justified, washed, and cleansed from our sins by faith. Justification occurs outside of us because it happened in the past, one time, outside of Jerusalem, when Jesus was condemned to die under Pontius Pilate. He was scourged, nailed to the cross, and died for our sins.

The Choice Between Belief in Jesus and Trust in Rituals

If you wish to be saved, you must believe in Jesus—believe that His life, death, burial, and resurrection atone for your sins. However, if you are trusting in miracle bread, transformed by a priest through some incantation, believing that it will save you, then according to Catholic doctrine, it will not. It does not purge all your sins, and when you die, you will still need to purge your sins in purgatory.

Hebrews 1:3 and the Purging of Sins

Hebrews 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, **when he had by himself purged our sins, sat down on the right hand of the Majesty on high;**

Hebrews 1:3 states that Jesus purged our sins by his sacrifice. Therefore, when a priest tells you that you must purge your sins after you die in purgatory, that is another gospel. The Gospel of Jesus Christ teaches that His one sacrifice on

the cross has already purged our sins. When Jesus ascended into heaven, God accepted His sacrifice, which atoned for our sins and reconciled us to God, granting us peace.

The Location of Our Atonement

Since then, Jesus has been seated at the right hand of God, and we are at peace with Him. This reconciliation was achieved solely through Jesus Christ. If your attention shifts away from our High Priest in heaven and His sacrifice to earthly priests and earthly sacrifices performed daily in cathedrals made by human hands, you are looking in the wrong place. Our atonement, as Martin Luther would say, occurred outside of us because it took place in heaven, in a temple not made with human hands.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

This Is My Body Which Is Given for You: This Do in Remembrance of Me—Part 2

By David Michael Curtis

The document titled "This Is My Body, This Do in Remembrance of Me—Part 2" is written by David Michael Curtis and discusses his theological interpretations of baptism and the Lord's Supper, particularly in comparison to Roman Catholic practices.

Here are some key points from the document:

- **Critique of Roman Catholicism:** The document strongly critiques Roman Catholic teachings on baptism, particularly infant baptism and the Mass. It argues that these practices rob the Gospel of Jesus Christ of its meaning and misrepresent the true nature of salvation and forgiveness.
- **Baptism:** The author believes that baptism should occur after one has heard the gospel, believed it, and repented. He argues that baptism washes away personal sins, not Adam's original sin, and that sprinkling a baby with water is not true baptism. He also states that the gift of the Holy Spirit is received at water baptism.
- **The Lord's Supper:** The document emphasizes that the Lord's Supper is a memorial, not a means of forgiveness or the washing away of sins. It should be a communal meal, a "love feast," where everyone shares and remembers Christ's sacrifice. The author criticizes modern communion practices, which involve small portions of bread and wine or juice, as unbiblical and contrary to the original intent.
- **Salvation:** The author emphasizes that salvation is achieved through faith in Jesus Christ alone, not through participation in sacraments or rituals. He argues that Jesus is the only source of salvation and that adherence to church traditions or doctrines does not guarantee eternal life.
- **Judgment:** The document discusses the judgment seat of Christ, where each person will be held accountable for their actions. It emphasizes that eating bread or participating in rituals does not guarantee salvation.
- **Personal Experience:** The author shares his experience at First Christian Church in Arcadia, where he initially participated in communion but later felt he could no longer do so in good conscience due to his understanding of the Lord's Supper.
- **Repentance:** The document emphasizes the importance of repentance in the Christian faith and suggests that the Lord's Supper should be approached with a spirit of repentance.

Dear Friends,

The Robbery: Claiming the Mass Purges Sin

Any claim from a Roman Catholic priest that a Mass performed inside a cathedral somehow helps you purge even a tiny bit of sin robs from the Gospel of Jesus Christ. The Gospel teaches us that the blood of Jesus cleanses us, not from just a tiny bit of sin at a time, but from all sin at once—especially when we are baptized in the name of the Father, the Son, and the Holy Spirit.

Infant Baptism in the Roman Catholic Church

This is why, in the Roman Catholic Church, babies are baptized. However, according to Catholic teaching, the only sin that baptism purges is Adam's original sin and the sins committed up to the moment of baptism. Since babies have not committed any sins, baptism in the Roman Catholic Church does not actually wash away any of their sins. The Church teaches that infant baptism removes original sin, Adam's sin, making it possible for them to be saved. Therefore, in Roman Catholicism, infant baptism is primarily designed to address original sin, not personal sin. Water baptism does not address individual sins; that is the purpose of the Mass, penance, the rosary, venerating statues, and worshiping the Blessed Virgin Mary. All the sacraments in the Catholic Church are intended to deal with personal sins, but baptism is only meant to address Adam's original sin.

The Consequences of Adam's Sin and Individual Accountability

To which? We all die because of Adam's sin. We experienced the first death; our bodies die and return to dust as a consequence of Adam's actions. However, infant baptism will not save anyone from the consequences of original sin. We all face death and return to dust, but none of us will be punished in the lake of fire for Adam's sin. Ezekiel teaches us that a son will not be held accountable for his father's sins, and a father will not be held accountable for his son's sins. Each person will stand before judgment day and be held accountable for their actions.

Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

The son shall not bear the iniquity of the father; no one will be punished on Judgment Day except for their sins. All men die the first death due to Adam's original sin, but those who experience the second death are punished for their sins. By the way, if you have been taught that souls are immortal, this verse teaches the soul that sins die. God is able to **destroy both soul and body in hell.**

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to **destroy both soul and body in hell.**

The Misguided Foundation of Roman Catholicism Regarding Baptism

Therefore, the entire foundation of Roman Catholicism is misguided. Baptism does not remove Adam's sin, which is obvious because baptized babies eventually die, which is the consequence of Adam's sin.

Baptism washed away our sins, not Adam's. Baptism should occur after one has heard the gospel, believed it, and been called to repentance. Only then should we be immersed in water, symbolizing death, and rise again from the water, symbolizing resurrection, in the name of the Father, the Son, and the Holy Spirit. Sprinkling a baby with water is not true baptism; it merely wets the baby's forehead. Babies have not sinned, and they are not in danger of going to the lake of fire due to Adam's sin. If a baby dies in infancy, Isaiah teaches that such babies are in heaven and will grow up there. Babies are not cast into the lake of fire because they have done nothing wrong.

The Superstition of Infant Damnation and Luther's Misunderstanding

For about 1,800 years, Roman Catholics and Eastern Orthodox believers have been fearful of the superstition that babies go to the lake of fire unless baptized by a priest. This belief is fiction; we do not need to fear it. Martin Luther

misunderstood the significance of the Lord's Supper and baptism. He taught that these sacraments impart grace. However, the Lord's Supper was a memorial that early Christians observed when they gathered in homes to partake of the bread and wine. They did not merely receive a small wafer placed on their tongues like Judas; they shared meals. This communal gathering was known as a love feast, central to worship in early Christian house churches, and it was the reason they met.

The Love Feast and the Efficacy of True Baptism

The love feast communicated to Christians that they were forgiven because Jesus died for their sins and taught them to forgive one another, as Jesus had also died for the sins of others. Baptism does not save in the way that Roman Catholics believe. They assert that it saves from past sin—although a baby has committed no past sins—thinking it offers salvation from Adam's sin. In reality, water baptism in the name of the Father, the Son, and the Holy Spirit washes away all sin, whether referred to as original sin, mortal sin, or venial sin. The blood of Christ cleanses us from every sin, leaving not a single one recorded in the books of heaven; all are washed away and forgiven.

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

The Gift of the Holy Spirit and the Memorial Nature of the Lord's Supper

We receive the gift of the Holy Spirit at water baptism, signifying that this is not merely a theoretical theological grace; we actually receive the Holy Spirit into our hearts. The Lord's Supper does not forgive or wash away our sins; that is accomplished solely through Jesus' one sacrifice, given on the cross, and is applied to us at baptism. The Lord's Supper, as a love feast, is akin to the Passover that Jesus and the disciples celebrated that night, serving as a memorial of the first Passover before the Hebrews left Egypt.

The Stakes: Eternal Life vs. Condemnation in Roman Catholicism

You need to understand the stakes: eternal life versus condemnation and being lost. Everyone involved understands these stakes. The core of Roman Catholicism is the Mass; transubstantiation is a central element within Roman Catholicism. If you are not participating in the Mass, you are condemned, period. If you are not a Roman Catholic and you are not participating in the sacraments, you are damned—anathema, full stop. This means that every evangelical and Reformed Christian throughout history is condemned and anathema, as they are not partakers of the sacraments of the Roman Catholic Church. If you are not baptized by the Roman Catholic Church and buried by a priest in the Church, you are anathema and condemned. This signifies that you have no chance of salvation.

The Crucial Question: Belief in Roman Catholicism or Jesus Christ?

I am not afraid of this position; it does not bother me in the slightest because I believe in Jesus Christ and what He says in John 6. That is what is at stake here. Who do you believe in more: Roman Catholicism, with its long history of Church Fathers, bishops, cardinals, popes, Church councils, and traditions, or Jesus Christ? That is the crucial question.

Jesus Christ: The Only Source of Salvation

The only one who can save you is Jesus Christ. An army of Roman Catholicism spanning over one thousand years cannot save you if it is not teaching the commandments of Christ. It is that simple. Jesus said that there were men in the wilderness who ate miracle bread during the time of Moses and still did not have eternal life. He also said that there were those standing in front of Him who ate the miracle bread from His hand and the hands of the twelve apostles, yet they did not possess eternal life. Do you believe Jesus? He is the Savior of the world.

The Judgment Seat of Christ and the Example of Judas

Every one of us must stand before the judgment seat of Christ. It is Christ who will divide everyone from the right to the left, the wheat from the tares, the sheep from the goats, the saved from the lost. Jesus acknowledged that some ate miracle bread and still did not have eternal life. Judas, for example, had a sop placed on his tongue by the hand of Jesus, yet that little mouthful did not grant him eternal life or impart any grace to him. Immediately after this, the opposite is demonstrated when Judas betrays Christ. This act was not a sign of grace in his heart, as immediately after eating the sop, the devil filled his heart, leading him to betray Christ.

Persecution for Denying the Efficacy of the Mass

During the Dark Ages, countless Christians were executed and condemned by the Roman Catholic Church over this very issue. A Roman Catholic priest would ask what they believed about the Mass. If they responded that the bread and wine were merely symbols, reminders of Christ's flesh and blood given on the cross, they were condemned, tortured, and burned alive at the stake. The Roman Catholic Church has condemned untold multitudes for denying that the Mass imparts any grace at all, asserting that we are saved by faith in Christ alone because of His sacrifice on the cross, through His blood that was shed once.

The True Meaning of "Eating His Flesh"

I am simply highlighting another perspective—the one conveyed in the Gospels by Jesus himself. He emphasizes that one must "eat his flesh," or else they do not have any life in them. He is the "bread of life," and the way to partake in this bread is by believing in him, not by consuming physical bread. If you believe in him, you gain eternal life; in a sense, you are "eating" his flesh.

The Simplicity of the Gospel Message

The Gospel message is straightforward, revolving around a story told in the final chapters of the four Gospels. Being saved is essentially about believing this story, responding with repentance, turning away from sin, trusting God, and being baptized in the name of the Father, the Son, and the Holy Spirit.

The Cleansing Power of Baptism and Putting on Christ.

Through baptism, all our sins are forgiven. While we are at risk of experiencing the first death because of Adam's sin, we can escape the second death by having our sins washed away through water baptism. This act does not just forgive our past transgressions; rather, it cleanses us from all sin. We "put on Christ," which means we don his righteousness like a robe because our righteousness is like filthy rags. On Judgment Day, you do not want to stand before God wearing these rags; you want to be clothed in the righteousness of Christ, as stated in Galatians 3:27.

The Importance of Gathering and Remembering Christ

That is what is truly at stake. After baptism, it is important to gather with other Christians to break bread from house to house and hold love feasts, remembering Christ's body and blood. Eating bread does not save you any more than the manna that descended during the time of Moses or the bread that Jesus multiplied. You could consume a wafer blessed by a priest 4,000 times throughout your life, believing it saves you, but that is not the case. Ultimately, according to that doctrine, one would find oneself in purgatory, suffering for one's sins.

The Choice: Belief and Baptism vs. Ritual and Purgatory

Alternatively, you can choose to believe in Jesus Christ, be baptized with water, and have all your sins completely forgiven. This allows you to be reconciled with God, providing peace right now, today. When the hour of your death arrives, you need not fear passing away or facing purgatory. You can know that when Jesus returns, he will call you from the grave and transform you to be like an angel, shining within the city of God—not because of any bread you have eaten in this lifetime, but because Jesus' flesh and blood were offered once on the cross. So, gather with fellow believers, eat and drink, and remember that Jesus died for our sins, as the Scriptures foretold.

My Experience at First Christian Church

A few years ago, I visited the First Christian Church in Arcadia, and I liked it. It was a conservative church—a quite normal setting. On Sunday mornings, you could expect the usual: an offering, a scripture reading, and a sermon that followed an outline.

The Practice of Communion

The reason I am mentioning this is that every Sunday morning, they held communion. At first, I thought it was wonderful because I hadn't been able to attend church and participate in communion for a long time. However, I did not fully understand the things I was sharing in this letter at the time. Today, I cannot partake in communion at that church or any church in good conscience.

The True Meaning of the Lord's Supper

Taking a tiny piece of bread and half an ounce of grape juice is not the Lord's Supper. The little morsel of bread represents what Judas ate. If you examine 1 Corinthians Chapter 11 closely, you will see what the issue was. The first three chapters of 1 Corinthians discuss divisions between home churches. From the very beginning, division was an issue that Paul wanted to address.

Paul's Instructions in 1 Corinthians 11

In Chapter 11, Paul mentions how wealthy people arrived early and consumed all the food and wine, becoming well-fed and drunk. When the poorer people, including slaves, arrived, they found there was nothing left for them to partake in. Paul warned these wealthy individuals that they were eating and drinking damnation unto their souls. He advised them to wait and have the Lord's Supper together so that everyone would have enough to eat and drink.

The Discrepancy with Modern Communion Practices

The modern practice of serving half an ounce of wine or grape juice with just a tiny piece of bread contradicts the principles outlined in 1 Corinthians 11. Paul was condemning the practice of sending people home hungry. The kind of supper where one only receives a crumb and a drop is exactly what he was warning against. He wanted that church to share a meal, not to be divided by wealth or status, but to eat as one body of Christ, ensuring everyone had enough.

Modern Communion as Unbiblical

Therefore, the modern-day communion service is not only unbiblical but also anti-scriptural. The scriptural way to observe the Lord's Supper is to have a feast, ensuring that everyone is well-fed and no one leaves hungry or thirsty.

This is why I can no longer have communion at the First Christian Church; it goes against my conscience. It would violate my conscience because it does not represent the Lord's Supper.

Clarifying What Saves Us

I wanted to include this story about the First Christian Church to clarify what saves us: Jesus' flesh and blood given on the cross, a truth we have reiterated multiple times in this letter. I emphasize this once more because most people are conditioned to view the Lord's Supper as a ritual, believing something magical occurs when they eat the bread and drink the wine or grape juice. The reality is that nothing supernatural happens; it is just bread and grape juice.

The Significance of Baptism

Similarly, when one is baptized, it is just water—not holy water. What makes baptism special is that it is performed in the name of the Father, the Son, and the Holy Spirit. That name gives power to the baptism. It is in the name of Jesus that we are forgiven and receive the gift of the Holy Spirit.

The True Significance of the Lord's Supper

The significance of the Lord's Supper lies not in the bread or the wine but in the remembrance of Jesus' body and blood given on the cross. This is the main point. Do not seek something supernatural in the bread and grape juice. Instead, turn to the source of the water of life, which is Christ. He is also the source of light; Jesus stated that He is the light of the world. The true bread is not the physical bread you eat; it is Christ's body, which was scourged, beaten, and crucified on the cross to give us life.

Rejecting Ritualism

Stop viewing communion as a mere ritual where something supernatural takes place. Do not think you need to chant or light candles. It is not a ritual—set aside that notion and return to the heart of what the Lord's Supper is about. It serves as a memorial, a shared experience that allows Christians to demonstrate love for one another while remembering that Jesus died for their sins.

The Purpose of Gathering Together

The purpose of gathering together, even if you are a wealthy person eating with a slave, is to remind us that Jesus died for both. The idea that a wealthy person is superior and looks down upon the slave—perhaps even showing up early to eat all the food and drink all the wine or grape juice—is offensive to the very purpose of the Lord's Supper. This behavior is why some eat and drink judgment upon themselves.

The Importance of Conscious Remembrance

It is essential to eat together with a conscious awareness that everyone participating has been forgiven of their sins because Jesus died for us. This awareness will help us love and forgive one another.

Not Eating with Those Living in Sin

However, if someone claims to be a brother but is living in sin, such as fornication, we should not eat with that person. Why? Because they are living in apostasy or rebellion against God. Sharing a meal with them makes you a partaker of

their sins, which is why we are instructed not to associate with certain individuals. You should approach this commandment with the mindset of a house church that gathers to break bread together.

The Meaning of Not Eating Together

To remember, Jesus died for our sins. When we are told not to eat with someone, it carries significant meaning. It's not just about avoiding coffee at places like Starbucks or Dunkin' Donuts. It refers to not participating in the Lord's Supper with them, not having fellowship, and not allowing them back into your home until they have resolved their issues, whether that means repentance, finding employment, or addressing other relevant matters.

Examples of Those We Should Not Eat With

You see, you should not eat with someone who refuses to work, someone who is a heretic teaching another gospel, or someone who identifies as a Christian but is living in fornication. Eating and drinking with someone is a meaningful act; it serves as a poignant reminder that Jesus died for our sins and reflects the essence of the gospel itself. After hearing the gospel, we should respond with repentance and baptism in the name of the Father, Son, and Holy Spirit.

Remembering the Gospel Through the Lord's Supper

Although we are baptized only once, every time we gather and break bread, we should remember the gospel—that Christ stood trial under Pontius Pilate, was crucified, and resurrected on the third day to atone for our sins.

Approaching the Lord's Supper with Repentance

When we partake of the Lord's Supper, we should approach it with a spirit of repentance and humility. This is why, if someone has not repented, they should not be present; they need to be asked to leave so that those remaining can partake in the Lord's Supper together.

Christianity: A Daily Call to Repentance

Christianity is a daily call to remember the cross and to repent.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Breaking Bread from House to House

Wherever Abraham went, he built an altar and offered a sacrifice. After the Mount Sinai covenant was ratified (Exodus 24), the Levitical Priests continued to offer these sacrifices in the Sanctuary that Moses built. The center of worship has always been about the sacrifice. Not the sermon or the song service, but the sacrifice itself, which made atonement for the sins of Israel.

The early church met to break bread, which was not a ritual, but a love feast, a supper, a meal. The only person that merely ate a morsel of bread was Judas, placed in his mouth by Christ, this mouthful is called a sop in the KJV. The Lord's Supper took place after Judas left the upper room to betray Christ. The disciples ate and drank until they were full. The early church likewise met to eat and drank until they were full. Sending anyone away hungry from the Lord's Supper is condemned in 1 Corinthians 11.

If your church does not gather to eat and drink until everyone is full, while remembering the flesh and blood of Christ that were broken and poured out at Calvary, it is missing the whole point of assembling each week. The central focus of worship is the meal, which serves as a reminder of the Cross. Again, the center of worship in the Old Testament was the sacrifice made on an altar.

In the first century house churches, the central act of worship was breaking bread, which replaced the Passover sacrifice that was made annually at the temple. This is why the Temple in Jerusalem is no longer needed (John 4); we do not require any physical building at all. Wherever two or three are gathered in Christ's name, Jesus is present among them. The primary purpose of coming together is to share the bread in a love feast while remembering the Gospel—that Christ died for our sins according to Scripture.

If the center of your church service is the music or the sermon, you are missing the whole point of why we assemble, which is the meal itself, which replaced the sacrifice made on an altar.

Before the Fourth Century, there were no pastors, sermons, pulpits, pews, choirs, or cathedrals. Fact!

Christians gathered in homes and shared a meal. They read copies of the New Testament and financially supported one another if anyone lacked anything.

The institutional church replaced this simple gathering of believers.

Nowadays, meals have been replaced by an occasional ritual where everyone like Judas receives just a morsel, a mouthful, and is sent away hungry, which is precisely what 1 Corinthians 11 condemns. Why am I not a member of your church? It is not church at all. It is a counterfeit that has replaced assembling for the meal, the love feast. Prove me wrong; restore the daily/weekly love feasts breaking bread at your church every time you assemble, and I will join you, breaking bread with you week after week. However, churches will not forsake their traditions, will they?

How often do you eat? How often do you drink? As often as you eat bread and drink, do it in remembrance of Christ. The early Christians met daily, breaking bread, from house to house.

Do not wait for your church to reform; start today. As oft as you eat and drink, do it in remembrance of Christ.

In the Old Covenant, Leviticus outlines various types of sacrifices, including sin offerings, burnt offerings, trespass offerings, and grain offerings. However, Christ's single sacrifice has replaced all of these.

Sometimes, when you break bread, you do so with gratitude; at other times, you may do it in humility as you confess your sins. If you trespass against someone, you may need to break bread, remembering that Christ died as a trespass offering. This is why, if your brother comes to you seventy times in one day saying, "I repent," you must forgive him.

The heart of Christian worship is not the music or sermon; rather, it is the love feast—the breaking of bread—that reminds us of the gospel and our duty to love one another.

Is the breaking of bread the central reason your church gathers each week? If not, you may be overlooking the essence of why Christians came together in the decades following Christ's death and resurrection. Breaking bread, tearing off a piece, and sharing it served as a powerful reminder of how Christ was beaten, bruised, scourged, and nailed to the cross. Drinking from the cup and passing it around reminded them of how Christ poured out His blood for six hours, enduring unimaginable thirst and suffering until He was completely drained of moisture.

Start today. Gather in your homes, and do not wait for your church to reform its rituals and traditions. The heart of Christian worship is the meal we share in remembrance of Christ. Like Abraham, build your altar and prepare the meal—a love feast. Christ is your Lamb and your offering. Offer your Lamb with a grateful heart, remembering that Christ died for our sins according to scripture.

Do this every day, not just once a year or every few months, as an elder gives you a tiny morsel and a half ounce of wine. Eat and drink until you are full; anything less is to eat and drink condemnation to our souls. Refer to 1 Corinthians 11 for guidance. Everyone must eat and drink till they are full! No one goes home hungry for this supper, this meal, this love feast. Not if you are doing it right.

Like a Levitical priest, make your sacrifice twice daily, every morning and evening. Remember the cross each time you eat; as often as you eat, remember the cross.

The Cross is the only sacrifice that God will accept. Consider the example of Abel. If you approach God every day, solely based on the Cross, you are assured of salvation. This is why the breaking of bread is central to Christian worship. By participating in this meal and breaking bread daily with a focus on the Cross, we cannot fail; we cannot be lost. We are guaranteed forgiveness and eternal life.

This is not only about Bible study; it is about hearing the story and remembering Christ's trial and death. Listen to or read it regularly, as often as you break bread, which I do daily. Remember, most especially, that God promises to accept Christ's sacrifice on your behalf—guaranteed eternal life. Breaking bread is the center of your Christianity. Most likely, that means you will have to do so at home with others. I will not eat a tiny morsel of bread during an institutional church service ever again, because that is what Judas did, whereas the disciples ate the supper, and were filled.

The Lord's Supper, 'Eating Unworthily'

Take Up His Cross Daily (In Memory), And Follow Me

Luke 9:23 And he said to *them* all, *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

Dear friends,

The Lord's Supper is not a ritual; it is a feast. Eating a morsel of bread and ½ ounces of wine does not constitute the Lord's Supper. It's a counterfeit, not the genuine Lord's Supper. It should be done every time Christians meet together, not just once every three months. A false Lord's Supper ritual that neglects the oft-love feast of the true Lord's Supper is the simplest way to know for certainty you are in the wrong place of worship. *If your house of worship does not have a love feast that reminds you of the finished atonement of Jesus on the Cross every time it meets, you are in the wrong place. If you are only eating a morsel of bread and ½ ounces of wine every time during the Lord's Supper, you are in the wrong place.*

The church as a whole is doing the Lord's Supper in the wrong way and missing its significance, which is meant to be a time when rich and poor meet, humble themselves in love and unity, and remember the gospel, which is salvation through the finished work of the atonement made by Christ on the Cross. If the Lord's Supper could be restored to what it was in the first century, the church would love one another and would sweep aside every heresy. Today's study is perhaps one of the most important of all.

What was happening in the Corinthian Church in 1 Corinthians 11?

The first group (the wealthy class) arrived early and ate and drank, leaving little or nothing for the second group (their slaves) that arrived later. As a result, the second group left the Lord's Supper while still hungry and thirsty.

These are spots in your feasts of charity.

Jude 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

There are divisions among you and heresies.

1 Corinthians 11:17-19 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, **I hear that there be divisions among you; and** I partly believe it. For there must be also **heresies among you**, *that they which are approved may be made manifest among you.*

Let love be without dissimulation.

Romans 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Galatians 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Webster's 1828 Dictionary
dissimulation

DISSIMULATION, n. *L.*, to make like; like. The act of dissembling; a hiding under a false appearance; a feigning; false pretension; hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose. Dissimulation among statesmen is sometimes regarded as a necessary vice, or as no vice at all.

Which heresy was Paul addressing in 1 Corinthians 11?

The first group (the wealthy class) arrived early and ate and drank, leaving little or nothing for the second group (their slaves) that arrived later. As a result, the second group left the Lord's Supper while still hungry and thirsty.

1 Corinthians 11:21 For in eating every one taketh before *other* his own supper: and **one is hungry, and another is drunken.**

- During 'mass', the Roman Catholic Priest places a tiny wafer, a mere morsel, a mouthful into the mouths of the often poor and poverty-stricken classes of Roman Catholics, who afterward go away while still hungry.
- During 'mass', Roman Catholic Priests withhold the cup, and later, commonly, during meals, Bishops and priests become drunk on wine. This tradition spans many centuries.

Luke 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

- During 'communion' in mainstream Evangelical and Reformed churches, a tiny morsel of bread, which is not even a mouthful and a ½ ounce of wine is given church members who afterwards go away while still hungry and thirsty.

Matthew 25:41-42,45-46 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

During the Last Supper, who received a morsel (mouthful) of bread?

John 13:26-27 Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it.** And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**

Strong's Greek Dictionary

5596. ψωμίον psomion (psōmíon)

a crumb or morsel (as if rubbed off), i.e. a mouthful:—sop.

Is there another example of a rich man eating and drinking while a poor man only eats the crumbs that are left over?

Luke 16:19-21 There was a certain rich man, which was clothed in purple and fine linen, and **fared sumptuously every day**; And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be **fed with the crumbs** which fell from the rich man's table; moreover the dogs came and licked his sores.

What happened to the rich man?

Luke 16:22-26 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And **in hell he lift up his eyes, being in torments**, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for **I am tormented in this flame**. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and **thou art tormented**. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

How was the Corinthian Church divided?

The first group was from among the wealthier classes of society. The second group was likely their slaves.

1 Corinthians 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and **shame them that have not**? What shall I say to you? shall I praise you in this? I praise *you* not.

Were there any other churches dividing the rich from the poor?

James 2:1-7 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?

Pharisees love the uppermost seats in the synagogues.

Luke 11:43 **Woe** unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Showing wealthier persons respect over the poor is sin!

James 2:9-12 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **So speak ye, and so do, as they that shall be judged by the law of liberty.**

Eating and drinking unworthily results in damnation.

Dividing the wealthy from the poor and leaving little for the poor resulted in damnation to the wealthy.

1 Corinthians 11:27-30 Wherefore **whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.** But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For **he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.** For this cause many *are* weak and sickly among you, and many sleep.

Luke 14:12-14 Then said he also to him that bade him, **When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**

What should the poor do when looked upon unequally by the wealthier members in the church?

Luke 17:7-10 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

When ye come together to eat, tarry one for another.

1 Corinthians 11:33-34 Wherefore, my brethren, **when ye come together to eat, tarry one for another.** And if **any man hunger, let him eat at home;** that ye **come not together unto condemnation.** And the rest will I set in order when I come.

The Cross, Christ's Finished Work

At a concert, a side act introduces the show before the main event, which is performed by the concert star. In Christianity, the main event is entirely focused on Christ's one sacrifice on the Cross, which atoned for the sins of the whole world.

As a Seventh-day Adventist, I was brought up to believe that the 'present truth' was a matter of Sunday vs. Saturday, with the Sunday keepers facing damnation and 'the Remnant' who observed Saturday as the chosen ones. However, in 2010, my journey of reevaluation, guided by the book of Hebrews, led me to the understanding that this narrative is not biblically sound. This profound realization prompted me to renounce Adventism and embrace Christianity, placing my trust solely in Christ for my salvation. The contrast between my traditional beliefs and this new understanding was stark, but it was a change I knew I had to make.

For Roman Catholics, the star is Mary, and the backup dancers are the saints, and Christ fits in there somewhere, but no one is quite certain where or how. Everyone knows that Christ suffered and died on the Cross, but no one can quite explain why.

Instead of looking to the atonement made exclusively by Jesus' death on the Cross, the various sects of Christianity look to holy days, special diets, saints, and their religious works to atone for their sins.

For example, a Roman Catholic may attend as many as 10,000 Masses in their lifetime and, if wealthy enough, may pay for 4,000 more Masses after death. 14,000 combined masses are not enough to purge their sins, and so they must go on to suffer in Purgatory, a place where the souls of the righteous are purified before they can enter heaven for untold millions of years.

So, throughout their lifetimes, Roman Catholics endeavor to gain as much merit as possible by buying indulgences, paying to venerate holy relics, and attending special masses conducted by the Pope himself. However, more than all of this religion is needed to purge their sins. So they must go on to suffer in Purgatory for untold millions of years. Pope John Paul II died in 2005. Where is Pope John Paul II today? According to Roman Catholicism, He is purging his sins in Purgatory. Apparently, His adoration of Mary did not pay off for him. But it may have lessened his time in Purgatory, but who really knows for certain by how much?

What is center stage in the gospel? Is it earning our merit, reducing our time in purgatory through religious acts? Is it Mary, the saints, or the Pope? Is it Joseph Smith (for the Mormons), the Watch Tower Society (for the Jehovah's Witnesses). What contest does God care most deeply about that must be presented before the whole world? What is the gospel itself that every nation must hear? Is it Saturday vs. Sunday? Is it the good news that you must forsake eating meat and become a vegan before a Sunday law? Is that good news? Or is the good news that God so loved the world, that He gave His only begotten Son, and that whoever believes in Him will not perish but have everlasting life?

The famous hymn "At the Cross" declares that it was at the Cross that the author first saw the light. I had that experience personally through the following Bible study. Can you set aside whatever religion you have been taught by, forget everything you know, and concentrate on the following verses as though they were all that existed in the Bible for just a few moments? If you can, then you too can experience the light for the first time at the Cross. This personal revelation is a powerful and transformative experience that I wish for all of you to have.

How Does Christ's One-Time Death on the Cross Obtain Eternal Redemption for Us?

Believers are SANCTIFIED by the Cross ONCE—Forever.

Hebrews 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Believers Are PERFECTED by the Cross ONCE—Forever.

Hebrews 10:14. For by one offering he hath perfected forever them that are sanctified.

Believers Are WASHED by the Cross.

Revelation 1:5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Believers Are JUSTIFIED by the Cross.

1 Corinthians 6:11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Romans 5:9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

Believers Are FORGIVEN of ALL Sin by the Cross.

Ephesians 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Believers Have the ATONEMENT Now by the Cross.

Romans 5:11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Believers Have PEACE With God.

Romans 5:1. ¶ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Believers Have Been RECONCILED With God by the Cross.

2 Corinthians 5:17-21. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that **God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them**; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

The Cross, a Finished Work

Jesus Offering Upon the
Cross was for the Sins
of the WHOLE World.

God's Wrath Has Been
ETERNALLY Satisfied by
the Cross.

Believers are
PERFECTED Forever.

Believers are WASHED.

Believers are
SANCTIFIED Forever by
the Cross.



Believers have Been
RECONCILED with God
by the Cross.

Believers are
JUSTIFIED.

Believers have the
ATONEMENT Now.

Believers have PEACE
with God.

Jesus PURGED Our Sins
by Himself, & then He
Sat Down.

This Do in Remembrance of Me

By David Michael Curtis

Luke 22:14-20 And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, *With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.* And he took the cup, and gave thanks, and said, *Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.* And he took bread, and gave thanks, and brake it, and gave unto them, saying, *This is my body which is given for you: **this do in remembrance of me.*** Likewise also the cup after supper, saying, *This cup is the new testament in my blood, which is shed for you.*

1 Corinthians 15:1-4 ¶ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, **if ye keep in memory what I preached unto you**, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 11:23-26 ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, *Take, eat: this is my body, which is broken for you: **this do in remembrance of me.*** After the same manner also he took the cup, when he had supped, saying, *This cup is the new testament in my blood: **this do ye, as oft as ye drink it, in remembrance of me.*** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Grammarly Premium (a professional grammar checker) would update '**This Do in Remembrance of Me**' and render it, '**This is in Remembrance of Me.**' This is precisely the position that Protestants have taken since the times of Martin Luther, John Calvin, and John Knox. The Lord's Supper is symbolic and intended by Christ to be an opportunity to remember what Christ accomplished on the Cross. Let's settle the whole matter now and prove it.

The Passover

The Passover itself was in remembrance of the tenth plague and the final night of the Hebrews in Egypt. The Passover lamb, year by year, did not save Israel from Egypt year by year. It was merely symbolic and a reminder. The only lamb that saved their firstborn was slain in 1446 BC when they applied its blood over the doorposts of their houses with hyssop.

The Lord's Supper is intended to remind us of the Gospel.

Religion would have us believe that bread and wine itself save us. Do not be deceived. Remember Christ's flesh and his blood. Go back in your mind to April 1, 33 AD. Remember the death of Christ on the Cross. Salvation is paid in full by the blood of Jesus Christ shed at Calvary. Jesus died once. We can only hear this good news; we cannot reenact it or recrucify him through the symbols of bread and wine.

Remember Christ's flesh and his blood.

Give it a try right now! Remember Christ's flesh and his blood. Do not trust in material bread and wine, but in Christ's real flesh and real blood that was shed for you on April 1, 33 AD. Israel did not think the Passover lamb that was sacrificed at the precise moment Jesus died in 33 AD was more significant than the lamb that was slain in 1446 BC to save their firstborn. Israel knew the year-by-year Passover lamb was symbolic as a reminder of the Exodus.

Idolatry vs. the Gospel.

True worship is by faith in God. Idolatry is the worship of an object made by the hands of men. Above the Ark of the Covenant, there were no images of God, only cherubim, one on the left and one on the right, with an empty space in the middle. If we trust in the material bread and wine to impart grace or merit, believing in them instead of Christ himself, It is idolatry. At the heart of Roman Catholicism is idolatry. The veneration of bread and wine, the veneration of Mary and the saints, the veneration of the Pope, and a thousand so-called holy pilgrimages to venerate a million so-called holy relics.

The Roman soldiers not only beheld the wood of the true cross, but they also touched it and handled the nails that they drove into Christ's body. Was it wood and iron nails that saved us, or is it the blood of Christ alone that was sprinkled from the cross for six hours that saved us? We cannot travel to view the blood of Christ. We can only hear the gospel in Matthew, Mark, Luke, and John and in Isaiah 53 and believe Jesus's death on the Cross atoned for the sins of the world by faith alone.

How often should we eat bread and drink wine in remembrance of Christ's death on the Cross?

As Oft as You Drink It

1 Corinthians 11:25-26. After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Question. How often did the Galileans Eat Bread?

Answer. Daily. Bread was a common part of the Galilean diet in the first century.

Question. How often did the Galileans drink wine?

Answer. Daily. Wine was a common part of the Galilean diet in the first century.

The Galilean followers of Christ in the first century met in houses daily and on the first day of the week, and they broke bread! This was not a sop, a mere mouthful or crumb; it was a feast.

Luke 24:35 And they told what things *were done* in the way, and how **he was known of them in breaking of bread.**

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and **in breaking of bread**, and in prayers.

Acts 2:46 And they, continuing daily with one accord in the temple, and **breaking bread from house to house, did eat their meat with gladness** and singleness of heart,

Question. How often do Christ's followers remember the cross?

Answer. Daily.

Luke 9:23 And he said to *them* all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**

Question. How often do you eat and drink?

Answer. Daily.

Question. How often do you remember Jesus's death on the cross?

Answer. ?

As a Seventh Day Adventist for 17 Years.

I knew that Christ suffered and died, but I did not really understand what he had accomplished on the Cross. Four times a year, we conducted a solemn ritual I thought was the Lord's Supper. We washed each other's feet, but I did not understand or know that I had the atonement right now. Why not?

I was taught that no one could have atonement before 1844 and that it was only possible for me to personally have atonement after proving myself worthy before the Ten Commandments during an investigative judgment.

So, what was the Lord's Supper? It was nothing more than a meaningless ritual, a religious act with no real significance. I wasn't justified, sanctified, washed, cleansed yet. My sins hadn't been purged. As a Seventh Day Adventist, I was still waiting for my case to come up before the Investigative Judgment to prove my character was worthy of atonement. Christ's blood hadn't been applied to the doorpost of my heart yet.

This Do in Remembrance of Me

Remembering the flesh and blood of Jesus Christ is very essence of the Gospel itself. Please wake up, child, you have been asleep; it is time to wake up and view the sunrise. It is a new day. Christ is risen! He is no longer in the tomb. But we must remember what happened three days earlier.

Romans 5:10-11 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.**

The Mass: Transubstantiation is not Biblical.

During the Inquisition (12th - 18th centuries), countless saints were martyred for denying the doctrine of Transubstantiation. In today's letter, I emphatically deny that the doctrine of Transubstantiation is Biblical. Could you allow me to present my case?

"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."

What is The Mass: Transubstantiation?

Transubstantiation is a core doctrine within the Catholic Church regarding the Eucharist, the central act of worship in the Mass. It refers to the transformation of the bread and wine into the actual body and blood of Jesus Christ during the consecration. While the appearance of bread and wine remains, their substance is entirely changed.

Key Points:

- **Catholic Teaching:** The Catholic Church teaches that through the priest's words of consecration and the action of the Holy Spirit, *the bread and wine become the true body and blood of Christ. This is not merely symbolic but a real, substantial change.*
- **Biblical Basis:** Catholics point to Jesus' words at the Last Supper, "This is my body... This is my blood," as a clear indication of his intention to institute this transformation.
- **Theological Explanation:** To explain this phenomenon, Catholic theologians use the philosophical concepts of "substance" and "accidents." The substance of something is its essence, while accidents are its outward appearance. In transubstantiation, the substance of the bread and wine changes while their accidents remain the same.
- **Significance:** For Catholics, the Eucharist is considered the source and summit of the Christian life. It is the most intimate way to encounter Christ and participate in his sacrifice.
- **Different Perspectives:** Not all Christians agree with the Catholic teaching on transubstantiation. Some denominations view the Eucharist as symbolic, while others hold different interpretations.

Additional Resources:

- **Transubstantiation - Wikipedia:** <https://en.wikipedia.org/wiki/Transubstantiation>
- **Just one-third of U.S. Catholics agree with their church that Eucharist is the body and the blood of Christ:** <https://www.pewresearch.org/short-reads/2019/08/05/transubstantiation-eucharist-u-s-catholics/>

The Mass: A Real Sacrifice of Christ

The Catholic Church teaches that the Mass is not merely a symbolic representation of Christ's sacrifice on the cross but a true and real sacrifice. This belief is rooted in several key theological concepts:

Priest as Mediator

The priest, acting in the person of Christ, offers the Mass as a sacrifice to God the Father. This offering is made on behalf of the entire Church for the salvation of the world.

My Case: Why The Mass: Transubstantiation is not Biblical.

Three examples demonstrate that eating miraculous bread cannot impart grace or merit to unbelievers.

1. Eating miracle bread at the hand of Moses didn't save the men who ate it because of unbelief. Your Fathers Ate Manna, And Are Dead

John 6:49 Your fathers did eat manna in the wilderness, and are dead.

John 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Read Hebrews 3. The Hebrews died in the wilderness, due to their unbelief.

2. Eating miracle bread at the hands of Jesus Christ and the apostles didn't save the men who ate it because of unbelief.

Jesus Miraculously Fed 5000 Men John 6:1-14

John 6:26 Jesus answered them and said, Verily, verily, I say unto you, **Ye seek me**, not because ye saw the miracles, but **because ye did eat of the loaves, and were filled**.

These same men, because of their unbelief, walked no longer with Him.

John 6:64-66 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, **Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time** many of his disciples went back, and walked no more with him.

3. Eating bread by the hand of Jesus Christ & the apostles didn't save Judas Iscaiot because of unbelief

Judas Iscaiot ate bread and drank wine directly from the hand of Jesus & the Apostles at the Last Supper. This was the most holy communion ever (Jesus and all 12 Apostles were present).

Let's Recap:

- Eating manna in the wilderness didn't save the Hebrews, who were unbelievers.
- Eating the miracle bread that Jesus made to feed 5000 men didn't impart saving grace to the unbelieving men who stopped following Jesus.
- Eating bread at the Last Supper didn't impart saving grace to Judas Iscaiot.

Christ Suffered "Once," not Daily.

Jesus Christ offered himself on the Cross once. Why is this important? Christ's death is a one-time event that cannot be repeated. We can only hear about Christ's death on the Cross and either believe it atoned for our sins or not. A reenactment by Catholics tens of thousands of times a day, believing it is a real sacrifice, is the belief that Christ is constantly being tortured and put to death over a billion times during the past 2000 years. Jesus Christ offered himself on the Cross once.

Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for **this he did once**, when he offered up himself.

Hebrews 9:7 But **into the second *went* the high priest alone once every year**, not without blood, which he offered for himself, and *for* the errors of the people:

Hebrews 9:12 Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place**, having obtained eternal redemption *for us*.

Hebrews 9:25-26 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For **then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself**.

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

1 Peter 3:18 ¶ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Jesus Christ is our High Priest

The Law of Moses appointed only one high priest—not tens of thousands, but one! Both Catholicism and Mormonism have tens of thousands of High Priests after the order of Melchizedek, which is how we can know with certainty that these are counterfeit religious systems and should be avoided and discarded by the saints. The prophets foretold the messiah through hundreds of prophecies. It is through these prophecies that we can know for certainty that Jesus is the Christ. In the same way, the book of Hebrews gives us the identifying markers of the church's High Priest. Jesus is the only one who could match all of these descriptions. Let's identify the High Priest.

According to the book of Hebrews, our High Priest is:

- Jesus Christ
- Is sinless
- Ascended to heaven
- Went into a temple not made with hands
- Went into God's presence
- Presented his blood
- Purged our sins
- Then sat down on God's throne. ONCE! *(the atonement is finished; there is no need for daily sacrifices)*
- God swore on an oath that our High Priest is Jesus Christ. *(no man remaining on earth fits any of these descriptions)*

“Eating Christ’s Flesh” Means to “Believe in Him”

The key to “eating” Christ’s flesh and drinking his blood is to BELIEVE that His REAL flesh and REAL blood were given for the sins of the world on the Cross, in 33 AD, ONCE, never to be repeated, but only to be remembered.

Roman Catholicism

In Roman Catholicism, a Catholic Priest consecrates the bread, transforming it into the REAL flesh of Christ. A Roman Catholic is required to believe this is no longer bread but the REAL flesh of Christ. He must deny what his own five senses are telling him, which are screaming, ‘IT’S BREAD!’ Once a Catholic has convinced themselves, it is no longer bread. Still, actually, the REAL flesh of Christ, they are prepared to turn off their mental faculties and believe EVERYTHING the Roman Catholic church teaches them, with little or no evidence whatsoever from the Bible, even if it goes against the Bible itself.

Martin Luther and Zwingli Split over the Bread in the Lord’s Supper

Martin Luther and Ulrich Zwingli, two prominent figures of the Protestant Reformation, significantly disagreed over the nature of Christ’s presence in the Eucharist, also known as the Lord’s Supper.

Luther’s View (Consubstantiation)

Luther believed in Christ’s real presence in the bread and wine. He held to the doctrine of consubstantiation, which meant that while the bread and wine remained physically present, the body and blood of Christ were also truly present alongside them. Luther emphasized the literal interpretation of Jesus’ words, “This is my body,” and believed that Christ’s body was not limited by physical space.

Zwingli’s View (Symbolic Memorial)

Zwingli, on the other hand, held a symbolic view of the Eucharist. He argued that the bread and wine were symbols representing Christ’s body and blood, and the Lord’s Supper was primarily a memorial meal commemorating Christ’s sacrifice. Zwingli emphasized the spiritual significance of the sacrament rather than a physical presence.

The Marburg Colloquy (1529)

In 1529, Philip of Hesse organized the Marburg Colloquy in an attempt to unify the Protestant movement. Luther and Zwingli, along with other theologians, gathered to discuss their theological differences, including the Eucharist. Despite agreeing on many other points of doctrine, they could not reconcile their opposing views on the Lord’s Supper.

Consequences of the Disagreement

This theological disagreement between Luther and Zwingli had significant consequences for the Protestant Reformation. **It led to a split within the movement and prevented a united front against the Catholic Church. The two factions, Lutheran and Reformed,** *continued to develop their distinct theological traditions, which have influenced Christian denominations to this day.*

What was Martin Luther Thinking?

Throughout the entire ordeal, Martin Luther held his ground on one single statement by Christ.

Matthew 26:26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.**

There was no way to influence Martin Luther. It was impossible to change his mind. Christ said, **“This is my body.”** He was thoroughly conditioned as an Augustinian Monk to believe it was literally his body. A striking moment in his life was the first time he spoke the words in Latin, consecrating the bread and transforming it into the REAL flesh of Christ. He was so terrified that he spilled the wine at that moment. This happened in the presence of his dad, who was outraged and embarrassed by the event.

Christ spoke in Parables

Christ's followers are not literally

- Salt
- Sheep, and
- Wheat

Neither is the bread, literally Christ's flesh.

Setting the context

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The bread we must eat is the flesh of Christ—His REAL flesh. Roman Catholicism has that right! However, they mistake it for the symbol of the bread itself. The magician's trick is to distract you from what is really happening. Don't be distracted by the bread. Stay focused on the REAL flesh of Christ that was nailed to the Cross ONCE on April 1, 33 AD. Remember Christ's flesh and blood, how his people betrayed him and were brutally handled by the Romans, how he shed his blood, and how he died on that Cross for your sins. Don't give the glory of all this over to bread, but give all the glory to Christ. The bread is symbolic to remind us of the atonement Christ made through a single, one-time sacrifice outside Jerusalem for our sins. Zwingli was right! **“Eating Christ's flesh” is a symbolic language that means to “Believe in Him.”** Throughout these next set of verses, focus on the underlined words believe and believeth.

“Eating Christ’s Flesh” Means to “Believe in Him.”

John 3:14-18 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **That whosoever believeth in him should not perish, but have eternal life.** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

“Believe” in John 6

John 6:29 Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

John 6:30 They said therefore unto him, What sign shewest thou then, **that we may see, and believe thee?** what dost thou work?

John 6:36 But I said unto you, That ye also have seen me, and believe not.

John 6:47-58 Verily, verily, I say unto you, **He that believeth on me hath everlasting life.** I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world...**

John 6:63-64 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. But **there are some of you that believe not.** For Jesus knew from the beginning **who they were that believed not,** and who should betray him.

John 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

John 19:35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, **that ye might believe.**

John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

He that believes in Jesus Christ & remembers his flesh and blood given ONCE on the Cross in 33 AD hath everlasting life. Eating miracle bread does not impart saving grace.

For Further Study

John 6:53-54 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 6:33-35 For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Genesis 9:4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

Leviticus 17:12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

1 Corinthians 11:23-25 ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.** After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.**

Luke 22:19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**

James 4:17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

The Blood Thereof, Shall Ye Not (Literally) Eat

Genesis 9:4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

Deuteronomy 12:23 Only be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

Leviticus 17:11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

Does the Lord's Supper Preserve from Sin? No!

Nothing but the blood of Christ can wash away sin!

The blood of Jesus Christ his Son cleanseth us from all sin

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Unto him that loved us, and washed us from our sins

Revelation 1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Ye are washed, but ye are sanctified, but ye are justified

1 Corinthians 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

The LORD shall preserve thee from all evil

Psalms 121:7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

The Lord will preserve me unto his heavenly kingdom:

2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

He is able to keep that which I have committed unto him

2 Timothy 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

His saints are preserved for ever

Psalms 37:28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

Come, ye blessed of my Father, inherit the kingdom

Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Matthew 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Luke 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

John 10:28-30 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one.

Preserved blameless unto the coming of our Lord Jesus Christ

1 Thessalonians 5:23 ¶ And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Heirs of the kingdom which he hath promised

James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Kept by the power of God through faith unto salvation

1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Preserved in Jesus Christ

Jude 1 ¶ Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

Unto him, that is able to present you faultless

Jude 24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Does Paying for Masses Help the Dead in Purgatory? No!

Paying for Masses for the Dead

In the Catholic tradition, Masses offered for the deceased are believed to help them in their purification process in purgatory. The Mass is seen as the highest form of prayer and the most powerful means of intercession for souls in purgatory. While the offering for the Mass is often monetary, it's important to understand that it's not a payment for services rendered. Rather, it's a contribution towards the support of the Church and its ministers.

The efficacy of Masses for the dead is based on the communion of saints, the belief that all members of the Church, living and deceased, are connected in Christ. Therefore, the prayers and sacrifices of the living can benefit the souls in purgatory.

It's important to note that the Catholic Church doesn't teach that a specific number of Masses will guarantee a soul's release from purgatory. The duration of a soul's time in purgatory depends on the degree of purification needed. However, offering Masses for the dead is a profound act of love and charity, expressing our faith in God's mercy and our hope for the salvation of all souls.

Praying for the Dead

Roman Catholicism teaches that the question of whether specific individuals have entered Heaven is ultimately up to God's judgment. While the Church canonizes certain individuals as saints, this is a recognition of their exemplary lives and doesn't definitively confirm their presence in Heaven.

There are stories and traditions surrounding some popes, suggesting they may have been in purgatory for a time. For instance, there's a story of Pope Innocent III appearing to a saint and asking for prayers to help him in purgatory. However, these stories are not official Church doctrine and are considered pious legends.

The Church does teach that the prayers of the faithful can help those in purgatory. Therefore, Catholics pray for all the deceased, including popes, trusting in God's mercy and judgment.

Ultimately, whether specific popes have left purgatory and entered Heaven is unknown. It remains a matter of faith and hope. Pope John Paul II died in 2005. Where is Pope John Paul II today? According to Roman Catholicism, He is purging his sins in Purgatory.

My Case: Why Masses and Prayers for the Dead are Vain.

Every one of us shall give an account of himself to God

Romans 14:12 So then every one of us shall give account of himself to God.

It is appointed unto men once to die, but after this, the judgment

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

He that believeth on him is not condemned: but he that believeth not is condemned already

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Beware lest any man spoil you, after the tradition of men

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

God will bring thee into judgment.

Ecclesiastes 11:9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

God shall bring every work into judgment.

Ecclesiastes 12:13-14 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

They shall give account thereof on the day of judgment

Matthew 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Give an account of thy stewardship.

Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Who shall give account to him

1 Peter 4:5 Who shall give account to him that is ready to judge the quick and the dead.

That will by no means clear the guilty.

Exodus 34:6-7 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation

John 5:24-29 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Ten thousand masses will not change the man who died an unrepentant unbeliever into a baptized, repentant believer.

Lord's Supper, Communion, Feasts of Charity.

Prefigured.

Exodus 12:21-28. ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

1 Corinthians 5:7-8. ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Instituted.

Matthew 26:26. ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, *Take, eat; this is my body.*

1 Corinthians 11:23. ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

Object of.

Luke 22:19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, *This is my body which is given for you: this do in remembrance of me.*

1 Corinthians 11:24. And when he had given thanks, he brake *it*, and said, *Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

1 Corinthians 11:26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Is the communion of the body and blood of Christ.

1 Corinthians 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Both bread and wine are necessary to be received in.

Matthew 26:27. And he took the cup, and gave thanks, and gave *it* to them, saying, *Drink ye all of it;*

1 Corinthians 11:26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Self-examination commanded before partaking of.

1 Corinthians 11:28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

1 Corinthians 11:31. For if we would judge ourselves, we should not be judged.

Repentance necessary to the worthy partaking of.

1 Corinthians 5:7-8. ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Partakers of, be wholly separate unto God.

1 Corinthians 10:21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Was continually partaken of, by the Primitive Church.

Acts 2:42. ¶ And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7. ¶ And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Unworthy Partakers Of

Are guilty of the body and blood of Christ.

1 Corinthians 11:27. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Discern not the Lord's body.

1 Corinthians 11:29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Are visited with judgments.

1 Corinthians 11:30. For this cause many *are* weak and sickly among you, and many sleep.

Self-examination

Enjoined.

2 Corinthians 13:5 Examine yourselves, whether ye be in the Faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Necessary before the communion.

1 Corinthians 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Cause of difficulty in.

Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

SHOULD BE ENGAGED IN

With holy awe.

Psalms 4:4 Stand in awe, and Sin not: commune with your own heart upon your bed, and be still. Selah.

With diligent search.

Psalms 77:6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Lamentations 3:40 Let us search and try our ways, and turn again to the LORD.

With prayer for divine searching.

Psalms 26:2 Examine me, O LORD, and prove me; try my reins and my heart.

Psalms 139:23-24 Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.

With purpose of amendment.

Psalms 119:59 I thought on my ways, and turned my feet unto thy testimonies.

Lamentations 3:40 Let us search and try our ways, and turn again to the LORD.

Advantages of.

1 Corinthians 11:31 For if we would Judge ourselves, we should not be judged.

Galatians 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

1 John 3:20-22 For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

The Atonement

Explained.

Romans 5:8-11. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

2 Corinthians 5:18-19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Foreordained.

Romans 3:25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 Peter 1:11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1 Peter 1:20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Foretold.

Isaiah 53:4-6. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 53:8-12. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Daniel 9:24-27. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Zechariah 13:1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zechariah 13:7. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Affected by Christ alone.

John 1:29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Was voluntary.

Psalms 40:6-8. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

Hebrews 10:5-9. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; ...

John 10:11. I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

John 10:17-18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

EXHIBITS THE

Grace and mercy of God.

Romans 8:32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Ephesians 2:4-5. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Ephesians 2:7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

1 Timothy 2:4. Who will have all men to be saved, and to come unto the knowledge of the truth.

Hebrews 2:9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Love of God.

Romans 5:8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 John 4:9-10. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Love of Christ.

John 15:13. Greater love hath no man than this, that a man lay down his life for his friends.

Galatians 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ephesians 5:2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Ephesians 5:25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Reconciles the justice and mercy of God.

Isaiah 45:21. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Romans 3:25-26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Necessity for.

Isaiah 59:16. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

Luke 19:10. For the Son of man is come to seek and to save that which was lost.

Hebrews 9:22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Made but once.

Hebrews 7:27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did ONCE, when he offered up himself.

Hebrews 9:12. Neither by the blood of goats and calves, but by his own blood he entered in ONCE into the holy place, having obtained eternal redemption for us.

Hebrews 9:24-28. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world:* but now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men ONCE to die, but after this the judgment: So Christ was ONCE offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ ONCE for all.

Hebrews 10:12. But this man, after he had offered ONE sacrifice for sins for ever, sat down on the right hand of God;

Hebrews 10:14. For by ONE offering he hath perfected for ever them that are sanctified.

1 Peter 3:18. For Christ also hath ONCE suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Acceptable to God.

Ephesians 5:2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Reconciliation to God affected by.

Romans 5:10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

2 Corinthians 5:18-20. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Ephesians 2:13-16. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Colossians 1:20-22. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

Hebrews 2:17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

1 Peter 3:18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Access to God by.

Hebrews 10:19-20. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Remission of sins by.

John 1:29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Romans 3:25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Ephesians 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1 John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Revelation 1:5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Justification by.

Romans 5:9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

2 Corinthians 5:21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Sanctification by.

2 Corinthians 5:15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Ephesians 5:26-27. That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Redemption by.

Matthew 20:28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Acts 20:28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Timothy 2:6. Who gave himself a ransom for all, to be testified in due time.

Hebrews 9:12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Revelation 5:9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

HAS DELIVERED SAINTS FROM THE

Power of sin.

Romans 8:3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

1 Peter 1:18-19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:

Power of the World.

Galatians 1:4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Galatians 6:14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Power of the devil.

Colossians 2:15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Hebrews 2:14-15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

Saints glorify God for.

1 Corinthians 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Galatians 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Philippians 1:20-21. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain.

Saints rejoice in God for.

Romans 5:11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Saints praise God for.

Revelation 5:9-13. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. ...

Faith in, indispensable.

Romans 3:25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Galatians 3:13-14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Commemorated in the Lord's supper.

Matthew 26:26-28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

1 Corinthians 11:23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Ministers should fully set forth.

Acts 5:29-31. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 5:42. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

1 Corinthians 15:3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

2 Corinthians 5:18-21. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Typified.

Genesis 4:4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

Hebrews 11:4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Genesis 22:2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Hebrews 11:17. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Hebrews 11:19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Exodus 12:5. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

Exodus 12:11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

Exodus 12:14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

1 Corinthians 5:7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Exodus 24:8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Hebrews 9:20. Saying, This is the blood of the testament which God hath enjoined unto you.

Leviticus 16:30. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

Leviticus 16:34. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Leviticus 17:11. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Hebrews 9:22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

This Do in Remembrance of Me

Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: **this do in remembrance of me.**

1 Corinthians 11:23-29 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: **this do in remembrance of me.** After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, **as oft as ye drink it, in remembrance of me.** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

1 Corinthians 15:1-8 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, **if ye keep in memory what I preached** unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.

Psalms 111:4 **He hath made his wonderful works to be remembered:** the LORD is gracious and full of compassion.

Song of Solomon 1:4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, **we will remember thy love more than wine:** the upright love thee.

The Water and Tree of Life

Revelation 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

John 4:10 Jesus answered and said unto her, *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

John 7:37-38 ¶ In the last day, that great *day* of the feast, Jesus stood and cried, saying, *If any man thirst, let him come unto me, and drink.* ³⁸ *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

I Will Give unto Him that is Athirst

Revelation 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Isaiah 12:3 Therefore with joy shall ye draw water out of the wells of salvation.

Isaiah 55:1-3 ¶ Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. ² Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. ³ Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

The Fountain of Life

Psalms 36:9 For with thee *is* the fountain of life: in thy light shall we see light.

Jeremiah 2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

Joel 3:18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

Freely.

Hosea 14:4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

1 Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1 Corinthians 3:5 ¶ Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

1 Corinthians 3:21 ¶ Therefore let no man glory in men. For all things are yours;

1 John 5:4-5 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The Rock in Horeb.

Exodus 17:5-6 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and **thou shalt smite the rock, and there shall come water out of it, that the people may drink.** And Moses did so in the sight of the elders of Israel.

The Rock in Meribah.

Numbers 20:7-13 And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and **speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock:** so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? **And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.** And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This *is* the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

That Rock was Christ.

1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ.**

Believing on Jesus is Eating and Drinking.

John 6:29-41 Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.** Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.** But I said unto you, That ye also

have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that **every one which seeth the Son, and believeth on him, may have everlasting life:** and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Revelation 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The Tree of Life

Genesis 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Genesis 3:22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Revelation 2:7 *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

Revelation 22:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Revelation 22:14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The Suffering. The Trial & The Cross. KJV—(Refreshed)

KJV—(Refreshed) is the KJV, edited with Grammarly premium by David Michael Curtis March 2025..

Jesus Brought Before Annas, Peter Denies Him.

John 18:12-18. The band of soldiers, along with the captain and officers of the Jews, took Jesus and bound him. They brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas had previously advised the Jews that it would be better for one man to die for the people.

Simon Peter followed Jesus, along with another disciple. This disciple was known to the high priest and was allowed to enter the palace of the high priest with Jesus. However, Peter stood outside the door. The other disciple, who was known to the high priest, went back and spoke to the servant girl who kept the door and brought Peter inside.

The servant girl asked Peter, "Aren't you also one of this man's disciples?" He replied, "I am not." The servants and officers were standing around a coal fire they had made because it was cold, and Peter stood with them, warming himself.

Jesus Stands Before Annas.

John 18:19-24. The high priest then asked Jesus about his disciples and his teachings. Jesus replied, **"I spoke openly to the world; I have always taught in the synagogue and in the temple, where the Jews gather. I have said nothing secretly. Why do you ask me? Ask those who heard me what I said; they know what I taught."**

After Jesus spoke, one of the officers standing nearby struck him in the face, saying, "Do you answer the high priest this way?" Jesus replied, **"If I have spoken wrongly, testify about the wrong. But if I have spoken rightly, why do you strike me?"**

At this point, Annas had sent Jesus, who was bound, to Caiaphas, the high priest.

Peter Denies Christ the Second and Third Time.

John 18:25-27. Simon Peter stood warming himself by the fire. People asked him, "Aren't you also one of his disciples?" He denied it, saying, "I am not." One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Peter denied it again, and immediately the rooster crowed.

Jesus Stands Before Caiaphas.

Matthew 26:57-68. They took hold of Jesus and led him away to Caiaphas, the high priest, where the scribes and the elders had gathered. Meanwhile, Peter followed at a distance to the high priest's palace, where he entered and sat with the servants to see how things would unfold. The chief priests, elders, and the entire council sought false witnesses against Jesus in order to put him to death. However, they found none, even though many false witnesses came forward. Finally, two false witnesses appeared and said, "This man claimed, 'I am able to destroy the temple of God and rebuild it in three days.'"

The high priest stood up and asked Jesus, "Are you not going to answer? What is it that these witnesses are accusing you of?" But Jesus remained silent. The high priest then responded, "I urge you by the living God to tell us whether you are the Christ, the Son of God." Jesus replied, **"You have said so. But I tell you, soon you will see the Son of Man sitting at the right hand of power and coming in the clouds of heaven."**

At this, the high priest tore his clothes and declared, "He has spoken blasphemy! Why do we need any more witnesses? You have now heard his blasphemy. What do you think?" They answered, "He is worthy of death." Then they spit in his face, struck him, and mocked him, saying, "Prophecy to us, Christ! Who hit you?"

Jesus Is Taken Before Pilate.

John 18:28-38. Then they led Jesus from Caiaphas to the hall of judgment. It was early, and they did not enter the judgment hall themselves, fearing that they would be defiled and unable to eat the Passover. Pilate came out to them and asked, "What accusation do you bring against this man?" They replied, "If he were not a criminal, we would not have brought him to you."

Pilate said to them, "Take him and judge him according to your law." The Jews responded, "It is not lawful for us to put any man to death." This was to fulfill the saying of Jesus, which indicated the kind of death he would die.

Pilate then went back into the judgment hall, called for Jesus, and asked him, "Are you the King of the Jews?" Jesus replied, **"Are you saying this of your own accord, or did others tell you about me?"** Pilate answered, "Am I a Jew? Your nation and the chief priests have handed you over to me. What have you done?"

Jesus replied, **"My kingdom is not of this world. If my kingdom were of this world, my servants would fight to prevent my arrest by the Jews. But my kingdom is not from here."** Pilate then asked, "So you are a king?" Jesus answered, **"You say that I am a king. For this reason, I was born, and for this purpose, I came into the world—to bear witness to the truth. Everyone who is of the truth hears my voice."**

Pilate responded, "What is truth?" After saying this, he went out to the Jews and said, "I find no fault in him at all."

Jesus Is Sent To Herod By Pilate.

Luke 23:6-12. When Pilate heard that the man was from Galilee, he asked if he was indeed a Galilean. Once he confirmed that the man fell under Herod's jurisdiction, he sent him to Herod, who was in Jerusalem at that time. Herod was very glad to see Jesus; he had long wanted to see him because he had heard many things about him and hoped to witness a miracle. Herod asked him many questions, but Jesus did not respond. Meanwhile, the chief priests and scribes stood by, accusing him vehemently. Herod, along with his soldiers, treated Jesus with contempt and mocked him, dressing him in a splendid robe before sending him back to Pilate. On that same day, Pilate and Herod became friends, as they had previously been enemies.

Pilate Seeks To Release Jesus.

Matthew 27:19. When he was seated on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just man, for I have suffered many things today in a dream because of him."

Luke 23:13-23. Pilate gathered together the chief priests, rulers, and people and said to them, "You have brought this man to me, claiming that he is misleading the people. I have examined him in your presence and found no fault in him regarding the accusations you bring against him. Neither did Herod find anything wrong, as I sent him to Herod, and he found no reason for death in this man. Therefore, I will chastise him and release him." (For he needed to release one prisoner to them at the feast.)

But they all shouted together, "Away with this man! Release Barabbas to us!" (Barabbas had been imprisoned for a certain insurrection and murder.)

Pilate, wanting to release Jesus, spoke to them again. But they shouted back, "Crucify him! Crucify him!" He said to them the third time, "Why? What evil has he done? I have found no reason for death in him. Therefore, I will chastise him and let him go."

However, they insisted with loud voices that he should be crucified, and their demands, along with those of the chief priests, prevailed.

Pilate Scourged Jesus, & Delivered Him to be Crucified.

Mark 15:15. Pilate, wanting to please the crowd, released Barabbas to them and had Jesus scourged before delivering Him to be crucified.

Matthew 27:26. Then he released Barabbas to them; and after scourging Jesus, he delivered him to be crucified.

Matthew 27:24-30. When Pilate saw that he was getting nowhere and that a greater uproar was unfolding, he took water and washed his hands in front of the crowd, saying, "I am innocent of the blood of this righteous man. It is your responsibility." The people then responded, "Let his blood be on us and our children."

Then he released Barabbas to them. After scourging Jesus, they delivered Him to be crucified. The governor's soldiers took Jesus into the common hall and gathered the entire band of soldiers around Him. They stripped Him and put a scarlet robe on Him. After fashioning a crown of thorns, they placed it on His head and gave Him a reed in His right hand. They then bowed their knees before Him and mocked Him, saying, "Hail, King of the Jews!" They spat on Him and took the reed, striking Him on the head.

John 19:1. Then Pilate took Jesus and had him scourged.

John 19:4-16. Pilate went out again and said to them, "Behold, I bring him out to you so that you may know that I find no fault in him." Then Jesus came out, wearing a crown of thorns and a purple robe. Pilate said to them, "Behold the man!" When the chief priests and officers saw him, they shouted, "Crucify him! Crucify him!"

Pilate said to them, "Take him and crucify him, for I find no fault in him." The Jews answered him, "We have a law, and according to that law, he ought to die because he made himself the Son of God." When Pilate heard that statement, he became even more afraid and went back into the judgment hall, asking Jesus, "Where are you from?" But Jesus gave him no answer.

Pilate then said to him, "Do you not speak to me? Do you not know that I have the power to crucify you and the power to release you?" Jesus answered, **"You could have no power at all against me unless it had been given to you from above. Therefore, the one who delivered me to you has the greater sin."**

From that point on, Pilate sought to release him, but the Jews cried out, "If you let this man go, you are not Caesar's friend; anyone who claims to be a king opposes Caesar." When Pilate heard that, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, which in Hebrew is called Gabbatha. It was the preparation of the Passover, and about the sixth hour, he said to the Jews, "Behold your King!"

But they shouted, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

So he handed Jesus over to them to be crucified. They took Jesus and led him away.

Repentance And Death Of Judas.

Matthew 27:3-10. Judas, who had betrayed Jesus, saw that he was condemned and felt remorse. He returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." They replied, "What is that to us? That is your problem." Judas threw the pieces of silver down in the temple, left, and hanged himself.

The chief priests took the silver and remarked, "It is not lawful to put this money into the treasury because it is the price of blood." They decided to use the money to buy a potter's field to bury strangers. Consequently, that field is still called "The Field of Blood."

Then, the prophet Jeremiah's words were fulfilled: "They took the thirty pieces of silver, the price set on him by the people of Israel, and they gave them for the potter's field, as the Lord had commanded me."

Leading Forth And Crucifixion Of Jesus.

Luke 23:26-33. As they led Jesus away, they seized a man named Simon, a Cyrenian, who was coming in from the country, and they laid the cross on him so that he could carry it behind Jesus. A large crowd of people followed him, including women who were mourning and lamenting for him. But Jesus turned to them and said, **"Daughters of Jerusalem, do not weep for me; weep for yourselves and your children. For the days are coming when people will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' For if they do these things when the tree is green, what will happen when it is dry?"**

Two other criminals were led with him to be put to death. When they arrived at the place called Calvary, they crucified him and the criminals—one on his right and the other on his left.

While Jesus Was On The Cross Till He Expired.

John 19:19-24. Pilate wrote a title and placed it on the cross. The inscription read: "JESUS OF NAZARETH, THE KING OF THE JEWS." Many Jews read this title because the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. The chief priests of the Jews then told Pilate, "Do not write, 'The King of the Jews,' but rather, 'He said, I am King of the Jews.'" Pilate replied, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, giving one part to each soldier. They also took his coat, which was seamless, woven from the top all the way through. The soldiers said to one another, "Let us not tear it, but cast lots to see who will get it," in order to fulfill the scripture that says, "They divided my garments among them, and for my clothing, they cast lots." Therefore, the soldiers did these things.

Luke 23:34. Then Jesus said, "**Father, forgive them, for they do not know what they are doing.**" They divided his clothes and cast lots.

Mark 15:29-32. As those who passed by derided him, shaking their heads, they said, "Ah, you who are going to destroy the temple and rebuild it in three days, save yourself and come down from the cross!" Similarly, the chief priests, along with the scribes, mocked among themselves, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down from the cross now so that we may see and believe." Even those who were crucified with him insulted him.

Matthew 27:41-43. Similarly, the chief priests, along with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. He trusted in God; let God deliver him now if he desires to, for he said, 'I am the Son of God.'"

Luke 23:39-44. One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us." But the other one answered and rebuked him, saying, "Do you not fear God, since you are under the same condemnation? We are punished justly, for we are receiving the due reward for our deeds. But this man has done nothing wrong." Then he said to Jesus, "Lord, remember me when you come into your kingdom." Jesus replied, "**Truly I tell you today, you will be with me in paradise.**"

In the sixth hour, darkness covered the earth until the ninth hour.

Mark 15:34-35. At the ninth hour, Jesus cried out with a loud voice, saying, "**Eloi, Eloi, lama sabachthani?**" which means, "My God, my God, why have you forsaken me?" When some of those standing nearby heard this, they said, "Look, he is calling for Elijah."

John 19:25-27. Standing near the cross of Jesus were his mother, her sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing by, he said to her, "**Woman, here is your son!**" Then he said to the disciple, "**Here is your mother!**" From that hour, the disciple took her into his own home.

John 19:28-30. After this, Jesus, knowing that all things had now been accomplished and that the scripture might be fulfilled, said, "**I thirst.**" A vessel full of vinegar was nearby, so they soaked a sponge in the vinegar, put it on a hyssop branch, and offered it to his mouth. When Jesus had received the vinegar, he said, "**It is finished.**" Then he bowed his head and gave up his spirit.

Luke 23:46. And when Jesus had cried out with a loud voice, he said, "**Father, into your hands I commend my spirit.**" Having said this, he gave up the ghost.

The Soldiers Pierced His Side.

John 19:31-37. Because the following Sabbath was a high holy day, the Jewish leaders asked Pilate to hasten the deaths of the crucified men by breaking their legs, thus preventing the bodies from remaining on the crosses. The soldiers proceeded to break the legs of the two men crucified with Jesus. Upon reaching Jesus, they found him already deceased and, therefore, did not break his legs. Instead, one of the soldiers pierced his side with a spear, from which blood and water flowed.

The witness has given his testimony, and his testimony is true. He knows that he is speaking the truth so that you may believe. These events took place to fulfill the scripture, which states that no bone of him shall be broken. Furthermore, another scripture says, "They will look upon him whom they have pierced."

Transactions At Jesus's Death.

Matthew 27:51-54. And behold, the veil of the temple was torn in two, from the top to the bottom. The earth shook, and the rocks split apart. The graves were opened, and many of the saints who had died arose and came out of their graves after Jesus's resurrection. They went into the holy city and appeared to many people. When the centurion and those who were with him, watching Jesus, saw the earthquake and the events that had occurred, they were filled with fear, saying, "Truly, this was the Son of God."

Luke 23:47-49. As the centurion witnessed what had happened, he praised God, saying, "Surely this was a righteous man." The people who had gathered to witness the event were deeply moved; they struck their chests in sorrow and left the scene. Meanwhile, all of Jesus' acquaintances, along with the women who had followed him from Galilee, stood at a distance, observing these occurrences.

Mark 15:42-47. As evening approached, which was the day before the Sabbath, Joseph of Arimathaea, an honorable member of the council who was also waiting for the kingdom of God, went boldly to Pilate and requested the body of Jesus. Pilate was surprised to hear that Jesus was already dead, so he called for the centurion and asked if Jesus had been dead for long. After confirming this, Pilate grants Joseph permission to take the body.

Joseph purchased fine linen, took down Jesus's body, wrapped it in the linen, and placed it in a tomb hewn out of rock. He rolled a stone to the entrance of the tomb. Mary Magdalene and Mary, Jesus's mother, observed where Jesus was laid.

Luke 23:54-56. On that day, preparations were being made, and the Sabbath was approaching. The women who had come with him from Galilee followed along and observed the tomb and how his body was laid to rest. They returned to prepare spices and ointments, and they rested on the Sabbath day in accordance with the commandment.

Transactions on the Day After the Crucifixion.

Matthew 27:62-66. The following day, after the day of preparation, the chief priests and Pharisees gathered together before Pilate. They said, 'Sir, we remember that this deceiver claimed, while he was still alive, 'After three days, I will rise again.' Therefore, he commands that the tomb be made secure until the third day, lest his disciples come by night, steal him away, and tell the people, 'He has risen from the dead.' This would make the last deception worse than the first."

Pilate replied, "You have a guard; go, make it as secure as you can." So they went and secured the tomb, sealing the stone and setting a guard.

Christ Died for Our Sins.

1 Corinthians 15:1-4

Furthermore, brothers and sisters, I want to remind you of the gospel I preached to you, which you have accepted and in which you stand firm. It is by this gospel that you are saved, if ye keep in memory what I preached to you, unless you have believed in vain. I passed on to you as a first importance what I also received: that Christ died for our sins, as foretold in the Scriptures; that He was buried; and that He rose again on the third day, also according to the Scriptures.

Psalms 22:14-18

I am emptied, like water spilled upon the ground, my bones wrenched from their places. My heart, like wax, has melted within me. My strength has withered, dry as a broken clay pot, and my tongue clings to the roof of my mouth. You have cast me down into the very dust of death, for I am surrounded by vicious foes, a pack of evil men encircling me. They pierced my hands and feet. I can count every bone, so wasted am I; their eyes bore into me, mocking my pain. They divide my clothes among themselves, casting lots for my garments.

Isaiah 50:5-6

The Lord God has opened my ears, and I was not rebellious; I did not turn away. I gave my back to those who struck me and my cheeks to those who pulled out my beard. I did not hide my face from shame and spitting.

Isaiah 52:13-15

Look, my servant will act wisely; he will be exalted and praised, and he will reach great heights. Many were astonished at him; his appearance was so disfigured that he looked less than any man, and his form was more marred than that of the sons of men. He will sprinkle many nations; kings will be silent before him, for they will see things that have not been told to them, and they will contemplate things they have never heard.

Isaiah 53

Who has believed our message, and to whom has the arm of the LORD been revealed? For he shall grow up before him like a tender plant, and like a root out of dry ground. He has no form or majesty; when we see him, there is no beauty that we should desire him. He is despised and rejected by men, a man of sorrows and acquainted with grief; we hid our faces from him; he was despised, and we did not esteem him.

Surely he has borne our griefs and carried our sorrows; yet we considered him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities. The chastisement for our peace was upon him, and by his stripes, we are healed. All we, like sheep, have gone astray; we have turned everyone to his way, and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. He was taken from prison and judgment, and who shall declare his generation? For he was cut off from the land of the living; for the transgression of my people, he was stricken. He made his grave with the wicked and with the rich in his death because he had done no violence, nor was any deceit in his mouth.

Yet it pleased the LORD to bruise him; He has put him to grief. When you make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul and be satisfied; by his knowledge, my righteous servant shall justify many, for he shall bear their iniquities. Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death; he was numbered with the transgressors, and he bore the sin of many and made intercession for the transgressors.

Remembering the Flesh and Blood of Jesus Christ

The Gospel According to Matthew

Matthew 26:36-46. prays in the garden;
Matthew 26:47-56. and being betrayed by a kiss,
Matthew 26:57-68. is carried to Caiaphas,
Matthew 26:69-75. and denied by Peter.

Matthew 27:1-2. Christ is delivered bound to Pilate.
Matthew 27:3-18. Judas hangs himself.
Matthew 27:19. Pilate, admonished by his wife,
Matthew 27:20-26. and being urged by the multitude, washes his hands and loses Barabbas.
Matthew 27:27-32. Christ is mocked and crowned with thorns;
Matthew 27:33-38. crucified;
Matthew 27:39-49. reviled;
Matthew 27:50-61. dies and is buried;
Matthew 27:62-66. his sepulcher is sealed and watched.

Matthew 28:1-8. An angel declared Christ's resurrection to the women.
Matthew 28:9-10. He appears unto them.
Matthew 28:11-15. The chief priests give the soldiers money to say that he was stolen out of his sepulcher.
Matthew 28:16-17. Christ appears to his disciples,
Matthew 28:18-20. and sends them to baptize and teach all nations.

The Gospel According to Matthew

¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, *Sit ye here, while I go and pray yonder.* And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, *My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.* And he went a little further, and fell on his face, and prayed, saying, *O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.* And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, *What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* He went away again the second time, and prayed, saying, *O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, *Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.*

¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, *Friend, wherefore art thou come?* Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, *Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?* In that same hour said Jesus to the multitudes, *Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled.* Then all the disciples forsook him, and fled.

¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, And said, *This fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? *what is it which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, *Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, *This fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

¶ When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And

they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, *Thou sayest*. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children.

¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

¶ Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

¶ When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and

the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

¶ In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, *All hail*. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, *Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*

¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.* Amen.

The Gospel According to Mark

Mark 14:43-45. Judas betrays him with a kiss.

Mark 14:46-52. He is apprehended in the garden;

Mark 14:53-64. falsely accused and impiously condemned of the Jews' council;

Mark 14:65. shamefully abused by them;

Mark 14:66-72. and thrice denied by Peter.

Mark 15:1-5. Jesus brought bound and accused before Pilate.

Mark 15:6-15. Upon the clamor of the common people, the murderer, Barabbas, is loosed, and Jesus is delivered up to be crucified.

Mark 15:16-20. He is crowned with thorns, spit on, and mocked;

Mark 15:21-26. faints in bearing his cross;

Mark 15:27-28. hangs between two thieves:

Mark 15:29-38. suffers the triumphing reproaches of the Jews;

Mark 15:39-41. but is confessed by the centurion to be the Son of God;

Mark 15:42-47. and is honorably buried by Joseph.

Mark 16:1-8. An Angel declares the resurrection of Christ to three women.

Mark 16:9-11. Christ himself appears to Mary Magdalene;

Mark 16:12-13. to two going into the country;

Mark 16:14. then to the apostles;

Mark 16:15-18. whom he sends forth to preach the gospel;

Mark 16:19-20. and ascends into heaven.

The Gospel According to Mark

¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, *Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.* And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: And he left the linen cloth, and fled from them naked.

¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, *I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

¶ And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, *Thou sayest it.* And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their*

knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

¶ And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received *it* not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

¶ And when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.

¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that*

believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

The Gospel According to Luke

Luke 22:39-46. He prays in the mount and sweats blood;
Luke 22:47-49. is betrayed with a kiss;
Luke 22:50-53. he heals Malchus' ear;
Luke 22:54-62. he is thrice denied of Peter;
Luke 22:63-65. shamefully abused;
Luke 22:66-71. and confesses himself to be the Son of God.

Luke 23:1-7. Jesus is accused before Pilate, and sent to Herod.
Luke 23:8-11. Herod mocks him.
Luke 23:12. Herod and Pilate are made friends.
Luke 23:13-25. Barabbas is desired by the people and is loosed by Pilate, and Jesus is given to be crucified.
Luke 23:26-33. He tells the women that lament him, the destruction of Jerusalem;
Luke 23:34-38. prays for his enemies.
Luke 23:39-45. Two evildoers are crucified with him.
Luke 23:46-49. His death.
Luke 23:50-56. His burial.

Luke 24:1-8. Christ's resurrection is declared by two angels to the women who come to the sepulcher.
Luke 24:9-12. These report it to others.
Luke 24:13-35. Christ himself appears to the two disciples who went to Emmaus:
Luke 24:36-46. afterwards, he appears to the apostles and reproves their unbelief;
Luke 24:47-48. gives them a charge;
Luke 24:49. promises the Holy Ghost;
Luke 24:50-53. and so ascends into heaven.

The Gospel According to Luke

¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, **Pray that ye enter not into temptation.** And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.** And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, **Why sleep ye? rise and pray, lest ye enter into temptation.**

¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss? When** they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, **Suffer ye thus far.** And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, **Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.**

¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. ¶ And the men that held Jesus mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, **If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.** Then said they all, Art thou then the Son of God? And he said unto them, **Ye say that I am.** And they said, What need we any further witness? for we ourselves have heard of his own mouth.

¶ And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, **Thou sayest it. Then** said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

¶ And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this *man*, and release unto us

Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

¶ And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?*

¶ And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, *Father, forgive them; for they know not what they do.* And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, *Verily I say unto thee, To day shalt thou be with me in paradise.*

¶ And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, *Father, into thy hands I commend my spirit:* and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

¶ Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, *What manner of communications are these that ye have one to another, as ye walk, and are sad?* And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, *What things?* And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, *O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?*

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, *Peace be unto you*. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, *Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have*. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, *Have ye here any meat?* And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them. And he said unto them, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me*. Then opened he their understanding, that they might understand the scriptures, And said unto them, *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high*.

¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

The Gospel According to John

John 18:1-5. Judas betrays Jesus.

John 18:6-9. The officers fell to the ground.

John 18:10-11. Peter smites off Malchus' ear.

John 18:12-14. Jesus is taken and led unto Annas and Caiaphas.

John 18:15-18. Peter's denial.

John 18:19-24. Jesus examined before Caiaphas.

John 18:25-27. Peter's second and third denial.

John 18:28-35. Jesus was arraigned before Pilate.

John 18:36-39. His kingdom.

John 18:40. The Jews prefer Barabbas.

John 19:1-3. Christ is scourged, crowned with thorns, and beaten.

John 19:4-22. Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivers him to be crucified.

John 19:23-24. They cast lots for his garments.

John 19:25-27. He commends his mother to John.

John 19:28-30. He dies.

John 19:31-37. His side is pierced.

John 19:38-42. Joseph and Nicodemus bury him.

John 20:1-2. Mary comes to the sepulcher;

John 20:3-10. so do Peter and John, ignorant of the resurrection.

John 20:11-18. Jesus appears to Mary Magdalene,

John 20:19-23. and to his disciples.

John 20:24-29. The incredulity and confession of Thomas.

John 20:30-31. The Scripture is sufficient to salvation.

John 21:1-11. Christ appearing again to his disciples is known of them by the great draught of fishes.

John 21:12-14. He dines with them;

John 21:15-17. earnestly commands Peter to feed his lambs and sheep;

John 21:18-21. foretells him of his death;

John 21:22-23. rebukes his curiosity, touching John.

John 21:24-25. The conclusion.

The Gospel According to John

¶ When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, *Whom seek ye?* They answered him, Jesus of Nazareth. Jesus saith unto them, *I am he.* And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, *I am he,* they went backward, and fell to the ground. Then asked he them again, *Whom seek ye?* And they said, Jesus of Nazareth. Jesus answered, *I have told you that I am he: if therefore ye seek me, let these go their way:* That the saying might be fulfilled, which he spake, *Of them which thou gavest me have I lost none.* Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, *Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?* Then the band and the captain and officers of the Jews took Jesus, and bound him,

¶ And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.* And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?* Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.* Pilate therefore said unto him, Art thou a king then? Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

¶ Then Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault

in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. *Pilate* saith unto them, Take ye him, and crucify *him*: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When *Pilate* therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith *Pilate* unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.** And from thenceforth *Pilate* sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When *Pilate* therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. *Pilate* saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

¶ Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

¶ And *Pilate* wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to *Pilate*, Write not, The King of the Jews; but that he said, I am King of the Jews. *Pilate* answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!** Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own *home*. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

¶ The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought *Pilate* that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

¶ And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought *Pilate* that he might take away the body of Jesus: and *Pilate* gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

John 21:1-25 ¶ After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, **Children, have ye any meat?** They answered him, No. And he said unto them, **Cast the net on the right side of the ship, and ye shall find.** They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, **Bring of the fish which ye have now caught.** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, **Come and dine.** And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

¶ So when they had dined, Jesus saith to Simon Peter, *Simon, son of Jonas, lovest thou me more than these?* He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.* He saith to him again the second time, *Simon, son of Jonas, lovest thou me?* He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my sheep.* He saith unto him the third time, *Simon, son of Jonas, lovest thou me?* Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, *Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.* This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, *Follow me.*

¶ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto him, *If I will that he tarry till I come, what is that to thee? follow thou me.* Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The Gospel According to Paul

1 Corinthians 15:1-8 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, **if ye keep in memory what I preached** unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.

The Lord's Supper Q&A

Did Galileans in the first century AD only eat bread and drink wine once a year at Passover?

No, Galileans in the first century AD did not only eat bread and drink wine once a year at Passover. They ate a variety of foods, such as grains, pulses, fruits, vegetables, fish, honey, and dairy products. Wine was a common beverage, but it was often mixed with water or spices. Meat was a rare luxury, mostly eaten on special occasions or festivals.

Did Galileans in the first century AD only eat bread and drink wine in the temple in Jerusalem?

No, Galileans in the first century AD did not only eat bread and drink wine at the temple in Jerusalem.

Did Galileans in the first century AD only eat bread and drink wine on Sundays?

No, Galileans in the first century AD did not only eat bread and drink wine on Sundays.

How often did Galileans eat bread and drink wine in the first century AD?

Bread and wine were the basic dietary staples of the Galileans in the first century AD. They ate bread and drank wine almost every day. Bread was made from wheat or barley flour, and wine was made from grapes or other fruits. Wine was often mixed with water or spices to reduce its alcohol content and prevent dehydration.

Did Jesus specify how often or where the disciples were to eat bread and wine in remembrance of Him?

According to the Bible, Jesus did not specify how often or where the disciples were to eat bread and wine in remembrance of Him. He simply said, "This do, as often as you drink it, in remembrance of Me" (1 Corinthians 11:25).

How often did the early church eat bread, and where did they eat it?

The early church ate bread as part of their regular meals, and they did so in their homes. According to some sources, they also celebrated the Lord's Supper, which involved breaking bread and drinking wine in remembrance of Jesus, whenever they met for worship. This was usually on the first day of the week, or Sunday, and it was done in the temple or in private houses.

Here are some references that support this answer:

Acts 2:46 says that the early Christians "continued daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and singleness of heart."

Acts 20:7 says that "on the first day of the week we came together to break bread."

What were these meals of bread and wine called in the early church?

Jude 1:12 These are spots in your **feasts of charity**, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Did house churches only use a half ounce of wine, and a morsel of bread? Or did they eat and drink the meal of bread and wine until satisfied?

1 Corinthians 11:20-22 When ye come together therefore into one place, this is not to eat **the Lord's supper**. For **in eating every one taketh before other his own supper: and one is hungry, and another is drunken**. What? **have ye not houses to eat and to drink in?** or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

Paul rebuked the Corinthians for not waiting for each other and eating the Lord's Supper in an unworthy manner. Some of them were eating and drinking too much, while others were going hungry and thirsty. Paul reminded them that the Lord's Supper was not a common meal, but a sacred commemoration of Jesus' death and resurrection. He urged them to examine themselves and to eat and drink in a way that honors the Lord and shows love and respect for their fellow believers.

The lesson we need to take notice of is the Lord's Supper, was a supper or a meal. Not a morsel of bread and a half ounce of grape juice or wine. The only one that took only a morsel of bread at the Lord's Supper was Judas Iscariot.

Since the other disciples all ate until they were full, Who was the only person at the last supper, given a small bite sized piece of bread placed on his tongue?

John 13:26-27 Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it**. And when he had dipped the sop, he gave it to **Judas Iscariot**, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly**.

A sop: a crumb or morsel (as if rubbed off), that is, a mouthful: - sop.

- Eating a "feast of charity" until you everyone is satisfied with bread and wine in remembrance of Christ's death is patterned after the example given by the apostles at the last supper, and by the house churches in the New Testament.
- Eating only a small morsel handed to you, or placed on your tongue, and not drinking from the cup is patterned after the example of Judas Iscariot.

What is eating at the Lord's supper while leaving those that eat of it hungry called?

1 Corinthians 11:20-22 When ye come together therefore into one place, this is not to eat **the Lord's supper**. For **in eating every one taketh before other his own supper: and one is hungry, and another is drunken**. What? **have ye not houses to eat and to drink in?** or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

1 Corinthians 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Are those who drink the water that Christ gives them still thirsty?

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The Lord's Supper - Scripture References

THE LORD'S SUPPER, EATING UNWORTHILY

Jude 12; 1 Corinthians 11:17-19; Romans 12:9; Galatians 2:13; 1 Corinthians 11; 11:21; Luke 12:45; Matthew 25:41-42,45-46; John 13:26-27; 1; Luke 16:19-26; 1 Corinthians 11:22; James 2:1-7; Luke 11:43; James 2:9-12; 1 Corinthians 11:27-30; Luke 14:12-14; 17:7-10; 1 Corinthians 11:33-34

THE CROSS, CHRIST'S FINISHED WORK

Hebrews 10:10,14; Revelation 1:5; 1 Corinthians 6:11; Romans 5:9; Ephesians 1:7; John 1:7; Romans 5:11,1; 2 Corinthians 5:17-21; Hebrews 7:27; 9:7,12,25-26,28; 10:10; 1 Peter 3:18; Luke 9:23; 22:14-20; 1 Corinthians 15:1-4; 11:23-26

TRANSUBSTANTIATION IS NOT BIBLICAL

John 6:49,58; Hebrews 3; John 6:1-14,26,64-66

"EATING CHRIST'S FLESH" IS TO "BELIEVE IN HIM"

John 3:14-18; 6; 6:29-30,36,47-58,63-64,69; 19:35; 20:31; 1 Corinthians 11:29; John 6:53-54,33-35,40,63; Genesis 9:4; Leviticus 17:12; 1 Corinthians 11:23-25; Luke 22:19; James 4:17; Genesis 9:4; Deuteronomy 12:23; Leviticus 17:11

DOES THE LORD'S SUPPER PRESERVE FROM SIN? NO!

1 John 1:7; Revelation 1:5; 1 Corinthians 6:11; Psalm 121:7; 2 Timothy 4:18; 1:12; Psalm 37:28; Matthew 25:34; 13:43; Luke 12:32; 22:29; John 10:28-30; 1 Thessalonians 5:23; James 2:5; 1 Peter 1:5; Jude 1,24; John 14:21

DOES THE LORD'S SUPPER HELP THE DEAD OUT OF PURGATORY? NO!

Romans 14:12; Hebrews 9:27; John 3:18,36; Colossians 2:8; Ecclesiastes 11:9; 12:13-14; Matthew 12:36; Luke 16:2; 1 Peter 4:5; Exodus 34:6-7; John 5:24-29

LORD'S SUPPER, COMMUNION, FEASTS OF CHARITY.

Exodus 12:21-28; 1 Corinthians 5:7-8; Matthew 26:26; 1 Corinthians 11:23; Luke 22:19; 1 Corinthians 11:24,26; 10:16; Matthew 26:27; 1 Corinthians 11:26,28,31; 5:7-8; 10:21; Acts 2:42; 20:7; 1 Corinthians 11:27,29-30; 2 Corinthians 13:5; 1 Corinthians 11:28; Jeremiah 17:9; Psalm 4:4; 77:6; Lamentations 3:40; Psalm 26:2; 139:23-24; 119:59; Lamentations 3:40; 1 Corinthians 11:31; Galatians 6:4; 1 John 3:20-22

THE ATONEMENT

Romans 5:8-11; 2 Corinthians 5:18-19; Romans 3:25; 1 Peter 1:11,20; Isaiah 53:4-6,8-12; Daniel 9:24-27; Zechariah 13:1,7; John 1:29,36; Psalm 40:6-8; Hebrews 10:5-9; John 10:11,15,17-18; Romans 8:32; Ephesians 2:4-5,7; 1 Timothy 2:4; Hebrews 2:9; Romans 5:8; 1 John 4:9-10; John 15:13; Galatians 2:20; Ephesians 5:2,25; Isaiah 45:21; Romans 3:25-26; Isaiah 59:16; Luke 19:10; Hebrews 9:22; 7:27; 9:12,24-28; 10:10,12,14; 1 Peter 3:18; Ephesians 5:2; Romans 5:10; 2 Corinthians 5:18-20; Ephesians 2:13-16; Colossians 1:20-22; Hebrews 2:17; 1 Peter 3:18; Hebrews 10:19-20; John 1:29; Romans 3:25; Ephesians 1:7; 1 John 1:7; Revelation 1:5; Romans 5:9; 2 Corinthians 5:21,15; Ephesians 5:26-27; Matthew 20:28; Acts 20:28; 1 Timothy 2:6; Hebrews 9:12; Revelation 5:9; Romans 8:3; 1 Peter 1:18-19; Galatians 1:4; 6:14; Colossians 2:15; Hebrews 2:14-15; 1 Corinthians 6:20; Galatians 2:20; Philippians 1:20-21; Romans 5:11; Revelation 5:9-13; Romans 3:25; Galatians 3:13-14; Matthew 26:26-28; 1 Corinthians 11:23-26; Acts 5:29-31,42; 1 Corinthians 15:3; 2 Corinthians 5:18-21; Genesis 4:4; Hebrews 11:4; Genesis 22:2; Hebrews 11:17,19; Exodus 12:5,11,14; 1 Corinthians 5:7; Exodus 24:8; Hebrews 9:20; Leviticus 16:30,34; 17:11; Hebrews 9:22

THIS DO IN REMEMBRANCE OF ME

Luke 22:19; 1 Corinthians 11:23-29; 15:1-8; Psalm 111:4; Song of Solomon 1:4

THE WATER AND TREE OF LIFE

Revelation 21:6; John 4:10,14; 7:37-38; Revelation 7:17; Isaiah 12:3; 55:1-3; Psalm 36:9; Jeremiah 2:13; Joel 3:18; Hosea 14:4; Romans 3:24; 8:32; 1 Corinthians 2:12; 3:5,21; 1 John 5:4-5; Revelation 22:17; Exodus 17:5-6; Numbers 20:7-13; 1 Corinthians 10:4; John 6:29-41; 4:14; Revelation 21:6; 22:1,17; Genesis 2:9; 3:22,24; Revelation 2:7; 22:2,14

REMEMBERING THE FLESH AND BLOOD OF JESUS CHRIST

Matthew 26:36-75; 27; 28; Mark 14:43-72; 15; 16; Luke 22:39-71; 23; 24; John 18; 19; 20; 21; 1 Corinthians 15:1-8

THE LORD'S SUPPER Q&A

1 Corinthians 11:25; Acts 2:46; 20:7; Jude 12; 1 Corinthians 11:20-22; John 13:26-27; 1 Corinthians 11:20-22,29; John 4:14